Anti-Christian Cults.

AN ATTEMPT TO SHOW THAT

Spiritualism, Theosophy and Christian Science

ARE DEVOID OF SUPERNATURAL POWERS AND
ARE CONTRARY TO THE CHRISTIAN RELIGION.

—BY—

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Commendatory.

To the Reader:

THE request to commend this book, coming from a valued Presbyter in this Diocese, and also a dear personal friend, is one to which I very cordially give heed. If only to testify publicly to my warm confidence in him, as a devoted servant of God, in the Ministry of His Church, the request could well be granted.

But beyond this range of personal feeling [illegible] always glad to commend every honest effort made to stem somewhat, if it may be [illegible] the reading public, going [illegible] to-day, by the many [illegible] the smooth and easy [illegible] degree—great and small [illegible] before the public [illegible] new philosophies [illegible] religion: their [illegible]

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But beyond this range of personal feeling, one is always glad to commend every honest effort made to stem somewhat, if it may be, this wholesale delusion of the reading public, going on to such a wide extent to-day, by the many clever tricksters, the enchanters, the smooth and easy talkers, the magicians of every degree—great and small—male and female—who come before the public daily with their wares for sale: the new philosophies, their recently patented systems of religion, their fresh panaceas for all our many human

ills, and who is, thus, in a strange measure, bewitch
public eye; and within, he most egregiously fool
people, lead many weak and unstable Christian
away from the old faith, aside from the rough and
row path.

"Cults," these are well called make-shifts, pa
medicine processes; and all thoroughly "Anti-Christ
Cults," most veritably and far too effectually, t
always prove to be. New they also are, in one se
and yet not new, in a more true and exact sense.
and very old, full of decay and moral rottenness; ful
foul odors and intellectual poison, and the germs
fatal spiritual disease hid beneath—as all history
shows. Old ghosts of old-time heresies, they are—
one. Ghosts that will not lie down in their graves;
to rise again each passing century, or even deca
assume some new and more fanciful dress, perhap
shade more picturesque and fashionable than before;
so they live again, parading the old lie under chan
terms and in smart language: beguiling many we
and sin-laden souls, fooling the people, attracting
unwary, shaking the unstable: as the latest fashions,
last mental "cult," the newest and freshest "religic
always has done, always will do: something that
come to "reform," to supersede and dethrone the old.

Nor are we at all hopeful or expectant that th
innumerable "ghosts" will ever permanently die. S
them all to-day, and they will all rise up again on

morrow, at least in some other place, and [illegible] way. "There is nothing new under the sun" [illegible] in these subtle lines of moral and [illegible] And so the long spiritual combat of [illegible] of the Church against the devil, [illegible] of God against the worldly mammon [illegible] shall ever go on—until "this [illegible] and until that bright day of "the new Heaven and the new earth" shall come: when this [illegible] earthly schooling is done, under the [illegible] of Almighty God: and until His [illegible] shall be accomplished. We will [illegible] shall win, in that Great Last Day [illegible] the times or the seasons, which the Father [illegible] in His own Power." For this [illegible] patiently wait, and lovingly [illegible] until that Day shall dawn, [illegible] shadows shall "flee away."

Yet, let us welcome each and every [illegible] by every preacher of the old-time Gospel, every [illegible] changeless Creed of the passing ages, as he does his share in upholding the Eternal Truth of God, and the Revelation of Jesus Christ; each one standing in his own lot, where his Master may have placed him, [illegible] that lot is, modest and humble though [illegible] seem to be. Hence, our humble prayer [illegible] ate hope is, that the blessing of [illegible] book, now issuing from the [illegible]

brother for the helpful reading and the reasonable con fort of his many friends in the Church; and we trust als for the help of some others who are beyond and withou We well know he sends it out, not for the purpose controversy, but from a heart and mind full of devotio to the Adorable Person of Jesus Christ our Blessed Lor "Who of God is made unto us, our Wisdom, our Righ eousness, our Sanctification, and our Final Redemption.

ISAAC LEA NICHOLSON,
Bishop of Milwauke

Milwaukee,
WHITSUN: 1898.

[illegible]

[illegible]

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ANTI-CHRISTIAN CULTS.

The Case Stated.

WELL spake Rabbi Gamaliel of old when he cautioned the Sanhedrin to "take heed" as to what they intended to do concerning the new faith, which was increasing with such alarming rapidity. "Take heed . . . . lest haply ye be found even to fight against God." He [illegible] history of the [illegible] "If this counsel [illegible] will come to nought [illegible] cannot overthrow [illegible]

[1] Acts v. 34-39

CHRISTIANITY IMPREGNABLE, CHRI UNSTABLE.

That Christianity is of Divine o part of the eternal plan and purpo Almighty, we have not the shad doubt. That it can be overthrown, sible. We are not, therefore, alarm its ultimate success. Nothing could l from our thoughts. Men do, howev *against God.*" They are timid, and t turned from the straight and narr They are readily deceived and to t hurt. They, like the Athenians of attracted and won over by anytl and strange, till, actually hoping light, they are plunged further into Too many (if there were but two o were too many)—too many are being and blinded, and led astray to-da false hopes, and promises, and clai tain religious yet anti-Christian cu in vain would undermine the truth a Jesus. Undoubtedly, like other fa spring up in the night of darkne

would not accept Him, they could not al
His promises, but their rejected Messiah
to-day the Christ of history.

It is written "Cursed is everyone t
hanged on a tree," and the Jews in tl
desire to heap ignominy upon the hope of
the world through His own people, han
Him to a tree; but behold, the Cross v
transformed into the throne of the Lord
lords and King of kings, and Jesus w
lifted up, that whosoever believe
on Him should not perish but have everla
life.

The Jews crucified their Messiah to
comfort and rest; at very moment the glo
of God rolled away the curse which th
world invented for their Redeemer has fa
upon the people even until now

Jesus was crucified at Calvary, yet o
on the same day rose. The Light to light
the Gentiles. And how the nations, th
have seen this great light, have been illu
minated, how they have advanced: how th
have prospered, how completely have t

distanced the nations who are in darkness how they are still advancing and that not so much intellectually as morally all this is due to the preaching of the Gospel or Christianity; and yet there are those who would give it up for some passing fancy that can only lead them back into darkness, uncertainty, despair. How many of us realize how very much of the present civilization and enjoyment of life, is directly and solely due to the religion of Jesus Christ?

THE POWER OF CHRIST

As Dean Alford has said: "That which is most deeply working in modern life and thought is the mind of Christ. His name has passed over our institutions and much more has His Spirit penetrated into our social and domestic existence."

John von Müller, the famous Swiss historian, declares: "Christ is the key to the history of the world. Not only does [illegible] monize with the mission of Christ [illegible] subordinated to it."[2]

[2] Lorimer's *Argument* [illegible]

And the great German philosopher, Fic
says: "We and our whole age are so roo
in the soil of Christianity and have sprt
from it; it has exercised its influence in
most manifold ways on the whole of
culture, and we should be absolutely nothi
of all that we are, if this mighty principle h
not preceded us."

Dr. Lorimer in his admirable work, 1
Argument for Christianity, says: "In Fran
there is a magnificent cartoon, by Paul Ch
avard, representing what may be termed t
palingenesis of human society. The gre
picture is divided into two horizontal zon
In the upper one we have a flaring, noi
triumphant procession of the imperial Cæs
There are lictors, generals, banners, spoi
prisoners, elephants, eagles, and indeed eve
thing to suggest insolent and unchalleng
power. But the lower zone is pervaded
the feeling of silence, obscurity, patience, a
suffering. It discloses the primitive Christia
at prayer in the catacombs, which they ha
dug to serve them both as chapel and gra

beneath the throne of the emperor. The contrast is complete, and like all master-pieces of art, tells its own story. It teaches that the pagan civilization of Rome, when at the height of its strength and splendor, and when entirely oblivious to danger, was being steadily, though slowly, undermined; and was inevitably doomed to give place to a new order, born of a new and despised creed. It is well known that the patricians, the philosophers and even the plebs of the eternal city, held in contempt a religion that had a cross for its altar and an alleged malefactor for its hero. But notwithstanding this supercilious self-confidence, Christianity, weak, unattractive, and unostentatious, was destined to triumph and to give to history a new channel and a new course of development."[3]

How completely has it triumphed! How it has revolutionized the laws, the customs, the ideas, the very feelings of men until it has marvellously improved their condition. Yell

[3] P. 60, 61.

may Lowell say: "There cannot be fou
place on this planet ten miles square, wh
decent man can live in decency, comfort
security, supporting and educating his c
ren, unspoiled and unpolluted; a place w
age is revered, infancy protected, manh
respected, womanhood honored, and life
in due regard—where the Gospel of Ch
has not gone and cleared the way, laid
foundations and made decency and secu
possible."

CHRISTIANITY AND INTELLECTUALITY.

Now we sometimes hear it claimed, tha
greater degree of intellectuality has b
attained in the past than has yet been p
duced under the enlightening influence
revealed religion. What if it prove tr
Christianity shall never bow down before
for who does not know that the intellecti
ity of passed ages was hopelessly mixed w
debauchery and every kind of wickedn
To-day the worldly exalt the intellectual, b
Christianity would humble even them,

cause sin is universal, and they are not excluded from its power; because the educated and the gifted are truly sent to have done more to bring dishonor upon civilization and to threaten society with ruin than the unendowed; because again it is true that "perverted education, misdirected shrewdness and calculating self-regard," can do more to trouble and degrade mankind than can possibly be equalled by the desperation of poverty and the evil design of illiteracy combined.

We unhesitatingly admit, however, that the world had learned much in the way of art and literature before the advent of the Light of the world, and that Greek culture and Roman jurisprudence have had a marked influence over even our present civilization. But when we hear men bemoaning the lost arts and saying, *e.g.*, that we never again shall see the equal of the pyramids of Egypt or the hanging gardens of Babylon, we can but say (albeit somewhat impatiently) that Christianity is not concerned with such things.

Christianity aims to build character, to t
men how to live righteously. It does no
nore the intellectual in man, nor has it any
troversy with all true science. It encour
to the utmost, if it does not take the lea
the effort to teach man "how to speak, ho
write, how to think, how to build cathed
paint pictures, and compose sweet son
and the educational feature is a strong c
acteristic of all its foreign missions, bu
especially teaches men how to curb their
sions, how to restrain their violence, ho
enjoy their freedom, how to promote
well being of one another. In a wor
would knit into one communion and fel
ship the world of men, through the mys
Body of Christ. It would destroy enmi
dispel all variance, heal all differences
bind all classes and conditions of men
one loving and beloved brotherhood, u
the Fatherhood of God, through Jesus Ch
It teaches that the only warfare to be m
tained is that against the common en
of mankind, sin; while it strives to le

the ills and woes of man, to assuage pain and sorrow, to dispel darkness and misery. It would suppress all injustice and selfishness in man and enlarge his sympathies, provoke him to deeds of beneficence, and instill in him the principles of rectitude, that men may live soberly, righteously and godly in this present world."

THE KINGDOM OF CHRIST.

Again, with the author of *Ecce Homo*, we ask: What is the Kingdom of Christ?

"It is a world which, whatever its sins, its distance from ideal excellence, has recognized as the standard of its actions the law, which the Son of God spake on the Mount; a world where before His coming only a few wise and good men held somewhat of these precepts, and dreamed, like Plato, of an imaginary republic, but never in their wildest thoughts believed that society could be other than the selfish, and corrupt, and earthly thing they saw about them; yet every one of these lofty maxims has mastered the conscience of

every one has been received as the acknow
edged pattern of private, of social, of hum
goodness; when every good thus far attain
has sprung from the unselfish spirit the
enjoined, and even in the midst of unbelief,
superstition, of worldly policy, this spi
to-day labors not in vain; when every refor
in the outward condition of mankind, eve
hope of liberty, and peace, and social justice
but the undespairing aim of men who belie
that there is such a thing as a redeemed h
manity; and this Christendom with its bl
sings, its hopes, its toils, its immortal aspir
tions, is the growth of the Word He spoke
the Mount, He wrought on the Cross. *Ec
Homo!* Behold the Man! Behold the reli
ion of the Son of God and the Saviour
mankind."

ANTI-CHRISTIAN CULTS AND THEIR ADHERENT

Behold the religion that men would gi
up. From this, they turn aside to be co
forted by the unreal in Spiritualism, to
mystified by the wonders of Theosophy, to

captivated by the deceptive cures of Christian Science.

What these anti-Christian cults, which are making inroads into the Household of Faith are, we shall attempt to show in succeeding chapters. We would now simply seek to know who they are that have recourse to them.

First; there are those who would gladly be rid of the sense of responsibility for the deeds done in the flesh. They may approve of what is right but they do not do it. They like neither to be compelled to do what is right in the sight of God nor to suffer the consequences of the evil that they have done. This is the law of God and man, but they would readily be attracted by any cult that claimed to destroy the reality of sin or that so expanded the idea of God as to destroy His Personality and make of Him an all-comprehensive and all-comprehending non-entity. It is useless, however. We must a appear before the judgment seat of Chr that "every one may receive the things

in his body, according to that he has don
whether it be good or bad."

Next, there are those, poor souls, not wo
grounded in the faith, who know not wh
the Church and Bible teach, who have n
experienced the comforts of religion and a
ignorant of the purposes of the Almight
When afflictions come upon them, or ev
adversity, they cannot realize that the A
mighty may have meant it for some good en
as He does not willingly afflict or grieve t
children of men. At first they are stunne
next they rebel, then they turn from the on
help in time of need, to the vanities a
deceptions of human ingenuity.

The last class are those who see not in t
religion of Jesus something to be incorp
rated into and give true character to th
daily life, something to carry them out
themselves into the world of loving sympat
and beneficence, whose indolence and selfi
ness are at the root of all their ills. Th
might interest themselves in the mysteric
and uncanny or they would selfishly ass

o any system [illegible] world of all pain and [illegible]. [illegible] now that the Master Himself [illegible] o joy but first He [illegible] [illegible] into [illegible] He [illegible] [illegible] rely our way [illegible] with Christ. [illegible] eternal purpose [illegible] His Son into the [illegible] through Him might be saved. [illegible] son to be the Light [illegible] ously has He disclosed [illegible] hen not be left astray [illegible] false counsel and [illegible] et us open our hearts [illegible] truth as it is in Jesus, that we [illegible] Illuminated by the light [illegible]

* Prayer Book Office for the Sick.

Spiritualism.

ITS CLAIMS, MANIFESTATIONS AND PHENOMENA.

THE problem of life and death is indeed a mystery. What is before us? How are we to triumph over the temptations that allure us, the difficulties that beset us and the obstacles that lie in our path, so as to accomplish the purpose for which we were sent into the world? But above all, what becomes of us? What are man's condition and circumstances after death?

A DEAD FAITH.

With a dead, worthless faith, many go through life, carelessly indifferent to these things, living in the narrow, selfi

enjoyment of the hope of temporalities. Without the comforts and benefits of a holy Christian living, they are suddenly brought in pain and sorrow to confront the great problems of life. With no preparation they ask with a cry, that pierces our hearts, "What is the purpose of life? What is the meaning of death? Where is my loved one? Why, if there is a God, was I not warned and prepared for this great trouble that is come upon me?" Painfully they are made to realize, at such a time, the truth of S. Paul's words, "Now we see through a glass darkly," enigmatically, as every phase of life is then an enigma to them. Hopelessly they admit that "now we know in part," and what they do not know of life, makes it full of mystery to them. The only solution is through faith in Jesus Christ, but they have not learned to walk by faith rather than by knowledge; their faith is dead, and so the door of peace, and comfort, and hope is closed to them. We cannot chide them, but we do pity them and pray that the Almighty "who does not will

ingly afflict or grieve the children of men," would sanctify this affliction to their good, and in spite of their faithlessness, selfishness and rebelliousness, might "so fetch them home" again to His flock that they might henceforth enjoy the "comfort of a reasonable, religious and holy hope." I say: "Fetch them home again," because they know that there is a much more perfect vision, a much more complete knowledge than that now vouchsafed them; but they are not willing to wait, till all shall be revealed. They want to know now and so they turn from the religion of Jesus Christ to attempt the impossible and seek through forbidden ways to peer into that which Almighty God has concealed behind an impenetrable veil.

SPIRITUALISM.

Their faithlessness, their despair, their eagerness for more light makes them easy, not to say willing, victims of that relic of those ancient heathen religions, whose priests trafficked upon the ignorance and superstiti-

tion of the people, who lived in darkness and had not yet seen the Great Light. I refer, of course, to Spiritualism. It is not new. It has existed in some form or other almost from man's infancy. It is based upon the assumption that the spirits of the dead can and do communicate with the living, through the agency of peculiarly constituted persons called mediums, and that certain physical phenomena, which transcend all known natural laws, are produced by direct action of spirits or by spiritualistic power imparted to mediums, or others peculiarly susceptible to such influence. A partial truth lies at the root of this error, for the spirit of man does not die, but continues to exist after separation from the body; in addition to this, we are more influenced by spiritual powers, as we go through the earth-life, than we imagine.

Aside from these facts, we see in Spi
ualism nothing but useless and prof
imposition, deceit and trickery, accom
by most mercenary motives. M
these mediums are influenced by s

powers, they are the powers of darkness no of the light, for they are subject (if at all) t evil spirits and not to the spirits of departe saints.

MODERN SPIRITUALISM.

Spiritualism was revived in, or, we ma say, Modern Spiritualism dates from 1848 through the Voss or Fox sisters of Hydes ville, New York, who called attention to th various rappings that occurred when the were present, and who devised a code of com- munication whereby conversation could b carried on with the supposed intelligenc alleged to produce these sounds. From this circumstance, quite an impetus was given to Spiritualism and large numbers of circles were established both in this country and in Europe. To what purpose are these circles or seances held! Manifestly to record the wonderful table tipping, raps, automatic writing with pencil or planchette or ouija board, writings in a folded slate without visible means, trance-speaking or letter-writing; the production of physical phenomena, such

as lights, musical sounds, playing upon visible or invisible instruments, bringing flowers or other material objects into closed rooms, the materialization of hands or complete human figures, spirit photography, floating in the air without visible means of support, etc. Such manifestations and phenomena, it is claimed, prove the genuineness of spiritualistic communications; and such communications are alleged to be the attested proof of the survival of the departed who furnish instruction in moral and philosophical knowledge.

SPIRITUALISM OF NO BENEFIT SPIRITUALLY, MENTALLY, INTELLECTUALLY.

Now in the first place, we have reason to thank God that the reality of the life beyond the grave does not depend upon the flimsy prop of Spiritualism, but on the fact of the resurrection of Jesus Christ.

In the second place, what moral benefit could possibly follow from these alleged spiritualistic manifestations, the purpose of which is to attempt that which God in

His wise providence hath thought wise to permit, or to make clear that w God will not now reveal? What con can the afflicted possibly derive from materialization of a hand or arm or of the whole body of a departed friend, w cannot be touched, but must be viewed i dim, uncertain light in which evil re What solace can be derived from the twaddle said to be a message from the s land? What lack of considerateness, n say love, is manifest in the alleged spiri our departed communicating with us thr a third party, a stranger, and then only the assurance that like the Gypsy for teller, we must cross the hand of the me with silver? Unfortunately the day superstition and humbuggery are not and it would seem that the people like deceived, even as Jeremiah said of old: prophets prophesy falsely and the p bear rule by their means and my people to have it so."[1]

[1] Jer. v. 31.

But surely, there can be no moral grandeur, no uplifting of the soul, no broadening of the mind, no advance in the way of righteousness, not even any real or lasting comfort in such things as these. In fact in no respect has Spiritualism enlightened, advanced or benefitted mankind.

In the third place, as to knowledge, moral or philosophical, Spiritualism affords none. It has done, it is doing, nothing for the intellectual improvement of mankind: it is not a benefit mentally or morally. Indeed its manifestations are not from the spirit-land and its phenomena are in no sense supernatural.

IT IS DECEPTION.

Its spirit rappings are declared to be physiological, as one of the Fox sisters is said to have admitted that the rapping by which they started the modern phase of Spiritualism was produced by a dislocation of their knee or other joints and suddenly snapping them back again.[1]

[1] Before her death she is said to have retracted this confession.

[illegible] is simply a trick of legerdemain [illegible] letter-writing is deceit, sp[illegible] photographs nothing but composite picture[illegible] undoubted trickery, wi[illegible] many mediums, having been worsted, h[illegible] admitted that they practiced deceit.

INVESTIGATIONS.

[illegible] commissions have inve[illegible] the claims of Spiritualism. The L[illegible] from the University of Pe[illegible] [illegible] thorough yet unprejudi[illegible] [illegible] that they could r[illegible] a single [illegible] fact and that th[illegible] the same things do [illegible] The Italian commission, befo[illegible] medium, Madame P[illegible] was rather unsat[illegible] of the sup[illegible] of the phenomena, oth[illegible] any satisfactory exp[illegible] [illegible] to favor the claim[illegible] who sought to convince by [illegible] demonstration [illegible] by [illegible]

[illegible] [illegible] [illegible] [

ism, presents the widest opportunities fi
ception, for making things that are no
though they did appear, for making p
see things that are not. It affords a
opportunity for bewildering and dece
people, but without the necessity of ha
recourse to spiritualistic communicatio
all If there be anything in what is kn
as the odylic force—that mysterious p
developed in connection with the brain a
nerve centre, and by which it was attem
to account for the phenomena of animal
netism—it is only another link in the cha
evidence that demonstrates that these
terious phenomena are distinctly physi
ical, and in no way dependent upon spiri
istic communication.

LIFE'S MYSTERIES AND SPIRITUALISM'
UNSUBSTANTIATED CLAIMS.

We need not to be assured of the t
of S. Paul's assertions, "now we see thro
a glass darkly . . . . now we kno
part." Life is full of mysteries,

little we see reflected as we are passing through, makes it one vast enigma. We are puzzled, perplexed. We know so little that it seems to make the problem of life the more difficult of solution.

We would know more, and Spiritualism comes forward with the claim that it can communicate with those beyond the veil, and through such means is enabled to clear our vision and give us that more perfect knowledge that we crave. It would substantiate its claims, not by unassailable testimony, but by ocular demonstration, by manifestations and phenomena. But these evidences have so often been detected as fraudulent, mediums have so repeatedly admitted trickery, commissions have so many times declared that there was nothing supernatural therein, prestidigitators so confidently declared their ability to reproduce any phenomena said to be done by spiritualistic power and have substantiated such claims. There are so many ways by which all the things may be shown to be physiological phenomena, that the con-

clusion is irresistible: Spiritualism does n and cannot substantiate its claims. It manifestations and phenomena in no sen prove that they are due to spiritualistic com munications or powers.

CHRIST THE SOLUTION.

We, however, are passing through th earth-life but once. Who then, amid all tl trials, sorrows, perplexities and mysteries o life, can afford to place any confidence, ca hope for any comfort, from that which is su rounded with so much fraud, deceit and u substantiated claims?

On the other hand, Luthardt, in *Fund mental Truths* says: "Man is a questio the word of Christ is its answer. Man is a enigma; the word of Christ is its solutio In an algebraical equation of three know quantities and one unknown, viz., X, tl value of X being found, the correctness of tl solution is proven by its perfect accordan with the other quantities. And the case he is exactly parallel. The word of Chri

satisfies the equation of our nature; it is the solution of the X, of the unknown quantity within us."

Let us not, then, ask for the impossible or try to circumvent God and peer into the unknown, but let us walk by faith through life; with Christ as our guide, let us abide in the truth as it is in Him. Then may we look confidently forward to the time when we shall see face to face "and know as we are known."

Spiritualism. II.

SUBJECTION TO SPIRITS.

IN considering the manifestations and phenomena whereby it is attempted to show the power of Spiritualism, we found the claims of spiritual communication not proven and the manifestation and phenomena so surrounded with trickery, deceit and fraud, as to be unworthy of any consideration whatever. Continuing the subject of Spiritualism, we would say of those honest, earnest and learned men who accept the claims of spiritualistic communications in good faith, that the weight of evidence is against them and that men, learned men, may be earnest, sincere, positive, and yet be mistaken.

SPIRITUAL EXISTENCE.

We believe in spiritual existence most certainly. We believe that we still shall

live, though the body crumble in the dust. S. Paul, speaking by inspiration, says: "Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle, not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Thus forcibly is declared a super-terrestrial existence, that the air is infested with these immaterial beings, whose purpose is to tempt, to deceive, to lead astray.

If these be the fallen angels, then there is the multitude of the heavenly host, who left not their first estate. And no one will dispute the assertion that in the doctrine of angels, yea in the very being of God, the Bible teaches spiritual existences.

MAN'S SPIRIT.

Man is made in the image of his God. That image must be spiritual, as God is Spirit, and

it is the spiritual in man that does not die.[1]

Where, then, does man's spirit go at death? It is not left to roam in the earth or to drift through the air. Christ said to the penitent thief upon the Cross: "To-day shalt thou be with Me in Paradise," the beautiful Garden of Eden, transferred from earth, the abode of the blessed saints in light.

Moreover, S. Peter declared that during those three days when our blessed Lord's spirit was separated in death from His human body, He went and preached unto the spirits in prison.[2] In our Lord's parable of the rich man and Lazarus, we find the rich man, after death, to be in a place of torments, from which there was no escape and which was separated from the place where Lazarus and Abraham were (Paradise) by "a great gulf."[3] These passages would indicate that the spirits of the departed are confined in a region, beyond the earth, yet short of heaven, which

[1] See Heb. xi. 39, 40; Matt. xxii. 30.
[2] I. S. Pet. iii. 19. [3] S. Luke xvi. 23.

he Church defines (none too definitely, be-
ause she knows only in part) as the "place
of departed spirits."

THE INTERMEDIATE STATE.

We next inquire: "What has ever been
earned concerning this Intermediate State
rom those who have appeared from the dead?
Absolutely nothing. Moses and Elijah, who
appeared on the Mount of the Transfigura-
tion and were seen of Peter, James and John,
talked only with the Lord.

We turn to the son of the widow of
Zarephath, to the son of the widow of Nain,
to Lazarus, the brother of Martha and Mary,
whose body lay four days in the grave, and
we find their lips sealed. There were those
who came forth from the grave at the resur-
rection, but they left not a word for living
humanity.

Calling to mind S. Paul's being caught up
nto the "third heaven" and "hearing un-
speakable words" which he declared "it was
not lawful for a man to utter,"[4] shall we not be

[4] II. Cor., xii. 2-4.

justified in concluding that the uniform silence of those who have tasted of death, is because it is "not lawful" for men to speak on such matters; it is forbidden of God?

Moreover, in our Lord's parable, we remember Dives pleaded with Abraham to send Lazarus to his five brothers, who were still living, "that he may testify unto them lest they also come into this place of torment." To his plea: "If one went unto them from the dead, they will repent," Abraham replies: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

COMMUNICATING WITH THE DEAD.

As the Lord gave the Jews Moses and the prophets, so He hath given us the Church and the Bible, to lead us into the way of truth and life. These are more persuasive than one returning from the dead; and the inference is plain, that no communication shall be sent from the dead to help those who will not be satisfied with the Gospel of Jesus Christ. For in that Gospel we behold the merciful

's message to fallen men that alone can
fectual in turning them from their sins.
Moreover, it is impossible to find in the
y Scriptures any sanction for the *communi-*
on of the dead. Moses and Elias on the
nt of the Transfiguration represented the
ts of the Lord, both being clothed in
ified bodies like His own; for when Peter
ld make them tabernacles, mistaking
t he would have them remain and abide
arth again, behold the vision was swept
n his sight by a cloud, out of which was
rd the Voice: "This is My beloved Son,
r ye *Him*;" thus plainly teaching that they
uld seek Him alone.

Again, with the possible exception of
uel (and we firmly believe that Saul
s deceived, possibly hypnotized, when he
ught he "perceived Samuel appearing to
through the machinations of the witch
Endor"[5])—with this possible exception,
re is not in Scripture the slightest intima-
n of even the possibility of any communica-

[5] I. Sam., xxviii.

tion between the departed in the Lord those who still remain on earth.

More than this, the Bible nowhere mates that the departed can even see w may be taking place on the earth. "In instance" says Pember, "it seems to assumed that they *cannot*. For the G Shepherd, after finding the lost sheep, (His friends and neighbors and bids t rejoice with Him. Now His neighbors probably the angels, for they dwell where is, and it is not unlikely that the spirit paradise are His friends. 'Henceforth,' said to His disciples, 'I call you not serva for the servant knoweth not what his doeth: but I have called you friends; for things that I have heard of My Fath have made known unto you.'[6] It w seem, then, that whenever any poor wand is brought back to the fold, the Lord calls spirits of his relatives and friends who l already entered into rest, tells them that lost is found, and rejoices with them in

[6] S. John xv. 15.

[illegible] that He believed and there is [illegible] in the Father and will soon join [illegible] happy and never ending fellowship. [illegible] if it be necessary for Christ to announce [illegible] good news to the desired spirits it is [illegible] that they cannot be watching their [illegible] who are still in the flesh.[illegible]

[illegible]

[illegible] scripture speaks repeatedly [illegible] of ministry of angels but we are in fear [illegible] that they communicate with man [illegible] their own volition or become indwelling man, but as the express messengers of [illegible] sent of Him for some specific purpose [illegible] to reveal God's eternal truth. But angels are discarnated spirits neither are they glorified forms of the departed of this life. They are a distinct creation, we can [illegible] into them until after the resurrection.[illegible]

EVIL SPIRITS AND DEMONS

[illegible] the Scriptures do also speak in no [illegible] certain measures of evil spirits which will

Earth's Earliest Ages, [illegible] [illegible] Luke xx. 35, 36

against the soul and seek to lead men to destruction, and S. Paul urges us to put on the whole armor of God, because we have to wrestle against "the spiritual hosts of wickedness in the heavenly places,"[9] who are undoubtedly emissaries of "the prince of the power of the air, the spirit that now worketh in the children of disobedience."[10]

If, therefore, as S. Paul says: "The working of Satan is with all power and signs and lying wonders,"[11] and the air swarms with rebellious spirits, though they be forbidden to communicate with man, or to influence him to evil, we need not be surprised at the disobedience, occasional manifestation and open interference in the affairs of men, of these rebellious spirits.

I.—SCRIPTURAL REFERENCE TO COLLUSION BETWEEN EVIL SPIRITS AND MEN.—O. T.

In the Scriptures we find repeated allusions to the dealings between men and evil spirits, and of the latter taking pos

[9] Eph. vi. 12 (R.V.).
[10] Eph. ii. 2.
[11] II. Thess. ii. 9 (R.V.).

session of the former. In the enumeration of those who thus have fellowship with demons, and thereby claim supernormal powers, Pember enumerates "the sacred scribes;"[12] said to be identical with the medium writers of to-day; "the wise men;"[13] wizards, who claimed greater than human power through intercourse with supernatural beings; the diviners by omens or spirit communications; the mesmerist, obtaining oracles through his subject; the augurs, divining by flight of birds, etc.; those using incantations or magical formulas; the spell binders, who used charms or amulets; the consulters of demons; the knowing ones (i.e., through associating with spirits); the necromancers or seekers of the dead; the whisperers or mutterers; the star-gazers; the deliverers of monthly predictions from observations; the sorcerers and astrologers, mentioned by Daniel.

II.—N. T. REFERENCE.

In the New Testament, mention is made of the magi, priests who interpreted dre

[12] Gen. xli. 8. [13] Ex. vii. 11.

omens, who were soothsayers, who seemed to be acquainted with the practices of modern spiritualism; the pharmacists, those who used drugs, whether for poisoning or as a magic potion, who were sorcerers; and those who practiced curious magical arts and trafficked in amulets. "It will be observed," says Pember, "that demoniacal arts fall readily into three classes. The first comprises all kinds of divination by omens, tokens and forbidden sciences; the second, the use of spells and incantations as a means of accomplishing what is desired; and the third, every method of direct and intelligent communication and coöperation with demons."[14]

I.—SCRIPTURAL CONDEMNATION OF COMMUNICATION WITH EVIL SPIRITS.—O. T.

Pember believes in the willing communication of men with evil spirits or demons, and the Bible would seem to admit and condemn the practice. "Thou shalt not suffer a

[14] See Pember's *Earth's Earliest Ages*, pp. 256-265.

witch to live,"[15] says the Law. And, again, "A man or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood be upon them."[16]

Again, the Lord declared of the Levites that they should not learn to do after the abomination of the nations in the land of promise: "There shall not be found among you any one that maketh his son or his daughter to pass through fire, or that useth divination or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer."[17]

The frequent condemnation in the Law of the practices of all kinds of sorcery was necessary in order to destroy the influence of the Egyptian art among the chosen people and to prepare them against similar arts in the land of promise.

Saul, probably at the instigation of Samuel, set about to exterminate these [illegible]

[15] Ex. xxii. 18. [16] Lev. xx. 27 [illegible]

so vigorously, that the few that survived practised only in secret. And if, in his distress at his latter end, Saul himself consulted the witch of Endor, we are told the crime sealed his doom.[18]

II.—CONDEMNATION IN N. T.

If in the Old Testament witches, necromancers, dealers with familiar spirits and sorcerers of any and all kinds are commanded to be destroyed, so in the New Testament we read that "the fearful and unbelieving and the abominable . . . . and sorcerers and idolators and all liars are to have their part in the lake that burneth with fire and brimstone, which is the second death."

IDOLATRY AND DEMONOLOGY.

1. This entire system of abominations was found of old to be associated with idolatry. Now the Bible does assuredly seem to recognize spiritual existences behind the idols of heathenism and declares that these existences are demons. It does not dispute therefore the *fact of their being* but the truth of their pre-

[18] I. Chron. x. 13.

[illegible]

you to have communion with demons. Ye cannot drink the cup of the Lord and the cup of demons."[22]

As Pember says: "An idol, the creation of man's fancy, is nothing; but it is not possible that men could be moved to worship nothing; there is a real power behind them. The heathen think they are sacrificing to Deity; but their offerings ascend to demons, and by their sacrificial feasts, they establish a fellowship with unclean spirits, similar to that which exists between Christ and His Church. It is plain therefore that the *evil* spirits *which haunt the* air *are* the beings whom the heathen worship, the inspirers of oracles and sooth-sayers, the originators of all idolatry, the powers that are ever striving by divers means to subjugate the human race to their sway."[23]

SPIRITUALISM A PART OF THE SYSTEM OF DEMONOLOGY.

As we read the Scriptures understandingly then, we readily infer that from ancient time

[22] I. Cor. x. 19–21. [23] *Earth's Earliest Ages*, 240.

l forms, visions, oracles [illegible],
: writing, voices of the [illegible] magnet
ng, in fact, spirit [illegible]
, omens, tokens, luck [illegible]
numbers, potions [illegible]
es, relics, are part of the [illegible]
tions of demonacal system. [illegible]
tualism reveals a spirit [illegible]
: writings, visions, oracles and [illegible]
ore modern Spiritualism [illegible]
demonacal system, part of the plan of
. to bring men under the influence of
ns and evil spirits.

WHO REASONS.

nt it is asked: How do you explain the
lerful things revealed by mediums con-
ig past and future? Dean Hart, of
er, writes that when an undergraduate
ing his vacation in his father's parish in
kshire dale there came there a conjuror
r Barnado with a clairvoyant [illegible]
describe articles given the conjuror [illegible]
ndence [illegible] neat sentences [illegible]

recited. A friend of the Dean's was at 1
time off at his trouting grounds. Knowi
well the room in which he sat, the Dean wr
him to ask him to be examining his fly bo
at 9 o'clock P.M. At that hour the Dean sto
up in the audience and said to the conjur
"I have a friend thirty miles from here.
want to know what he is doing and where
is": declaring that he knew what his fri
was about. Continuing in his own wor
"He put the question to the blindfolded g
and she began to describe my friend to
life, fresh face, his blue spotted necktie,
gold spectacles, the mahogany furniture,
green figured cloth on the table, the flu
silver candlesticks; he was reading a bo
'What is it about?' asked Barnado. 'I
not know' said the girl. 'Turn to the t
page and read it.' 'There is no title pa
Then suddenly after a short pause, she sa
'It's about fly-fishing.' Now, I said, wha
the name of the village? Barnado asked
if I would tell him, and he would stand
me, and away from the platform, but I re

at I preterm
e girl it sh
two, she
this very
ess, I fo
rrange
t as I
cks, so
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but to *evil spirits*, to *demons* who are evidently lying in wait to deceive. Thus, Croesus, the king of Lydia, is said to have consulted the Delphic oracle before giving battle to the king of Persia. The Pythoness declared: "Croesus, if he cross the Halys, will destroy a great empire." Too late he learned that the empire to be destroyed was his own.

Ah, whoever consults with evil that does not have to pay dearly for it! For these utterances of demons are always uncertain, deceitful and meant so to be. So true is this, that a canon of Spiritualism reads: "That communications from the spirit world, whether by mental impression, inspiration, or any other mode of transmission, are *not necessarily infallible truth;* but, on the contrary, partake unavoidably of the imperfections of the minds from which they emanate, and of the channels through which they come, and are, moreover, liable to misrepresentation by those to whom they are addressed."[25]

[25] See *Earth's Earliest Ages* 339.

If this is not a sufficient admission of the unreliability of such alleged communications, then T. L. Harris, in the *Spiritualist*, for June 25th, 1875, writes: "There is no dependence to be placed on the mere verbal statements of spirits as to their real belief. One class deceives purposely; they are simply flowing into your general thought, and coinciding with devout convictions, for the purpose of obtaining a supreme and ruinous dominion over your mind and body. Another class are simply parasites, negatives, drawn into the personal sphere of the medium, and seeking to sun themselves in its light and heat by absorbing the vital forces, on which they feed, and by means of which they, for a time, revive their faded intelligence and apathetic sense. To the Mohammedan, they confirm the Koran; to the Pantheist they deify nature; to the believer in the Divine Humanity they glorify the Word." If these demons do reveal things through mediums, how utterly unreliable and useless such revelation is.

PURPOSE OF DEMONS TO DECEIVE.

In the case of demoniacal possession, c which mention is made repeatedly in the Ne Testament, the demon at times assumes com plete control over the subject in whom i dwells. When cast out, as in the case of th Philippian damsel, who had a spirit of divi [illegible] (Pythonian spirit), which S. Pa [illegible] the subject has no longer thi [illegible] supernormal power.

[illegible] therefore, these demons take possessio [illegible] subjects in order to interfere wit [illegible] of men, if their purpose is to d [illegible] are so uncertain that no depend [illegible] placed in them, if they can onl [illegible] and are compelled to confes [illegible] know no more than we do, wh [illegible] be so wickedly foolish a [illegible] money and faith consultin [illegible]

[illegible] Bible, there is not a sing [illegible] of these spirits of the air influ [illegible] good in the words of Isai [illegible]

we inquire of them that have familiar
and of wizards that chirp and mutter:
not a people inquire of their God?
e living should they inquire of the
?

CONDEMNATION OF THE PRACTICE OF CONSULTING DEMONS.

eover, has not God said in the terrible
of the Law: "The soul that turneth
uch as have familiar spirits, and wizards,
s, to go a whoring after them, I will
t My Face against that soul, and will
n off from among his people." Thus
God punish those who consult demons.

SPIRITUALISM ANTI-CHRISTIAN.

r the great abomination of this [illegible]
, ancient and modern, is that it is
d in direct defiance of the laws of God,
based upon an idolatrous substitution
spirits (demons) for the Living God.
we have called it Anti-[illegible] and
declares: "This is [illegible] no
the Father and the [illegible]

viii. 19.

already seen how it adapts itself to Moha
medan, Pantheist, or Christian, as the ca
may be. As for the Christ, it ignores Him
the Saviour of mankind. It speaks of the S
of God as a divine efflux, of the Father a
the Son as one Person, of Christ as a pow
ful medium and as a teacher to be class
with Buddha, Confucius, Zoroaster. It bl
phemously alleges of the Holy Spirit, that
is the female element in the Godhead or th
He is the Holy Breath. It would put co
municating spirits (demons) in the place
God the Holy Spirit.

Notwithstanding the Gospel declares th
"now is the accepted time," and that t
Lord warns us that the destiny of man
fixed in the intermediate state—in the joys
Paradise or in the throes of the place of t
ment—Spiritualism teaches that man m
repair in that state the errors of a mis-spe
pilgrimage on earth, and that he
through seven spheres.[28]

It teaches that "all crime is unp

[28] *Earth's Earliest Ages*, 364.

and could only be wiped out by *personal* and *not* by *vicarious atonement*, as falsely taught"[29] in Holy Scripture.

Thus it is seen that Spiritualism, though outwardly tolerant, is really opposed to Christianity. It would destroy belief in God and the Saviour. It would substitute for revealed religion a cult that abounds in deceit, trickery and fraud, and that is unscathingly condemned and forbidden in the Bible. It claims ability to reveal that which God has not made known, by a power given through communication with the spirits of the departed. It has, and can have, no communication with the spirits of those who are, according to the Bible, imprisoned in the *place of departed spirits*. If it has any supernormal powers at all, it is due to demons who take possession of mediums, evil spirits the spiritual hosts of wicke[illegible] in heavenly places, agai[illegible] whom we [illegible], the emissaries of th[illegible]ce of the [illegible] of the air and the P[illegible] of this wor[illegible]st whose

[29] *Ghost L*[illegible]

[illegible] the whole armor of [illegible] able to stand.

[illegible] be able to define the [illegible] spirits, yet we know, [illegible] of spiritualists, that [illegible] are "*not* infallible [illegible] imperfections," and [illegible] purposely"; yea, [illegible] to deceive, to lead [illegible] in order to strengthen [illegible] of Satan. And shall [illegible]

[illegible] and deceitful [illegible] that we would like to [illegible] with its sorrow, toi[illegible] God has willed it other[illegible] it is not best for [illegible] forsake God and the [illegible] upon by those who [illegible] and the impenetrabl[illegible] God wills not to reveal [illegible] God's plan of salva[illegible] and trusting upon [illegible] a loving S[illegible]

comforted by the sanctifying spirit we will, in the grace given us, strive to fulfil our destiny in life, do good in our generation, and look confidently forward to a reunion with our dear departed, and to the time when we shall see face to face and know as we are known.

Theosophy. 1.

ITS ORIGIN AND PURPOSE.

A FEW years ago heralds went fo throughout the land to proclaim, w sound of trumpets, a World's Parliament Religions. It was to be held in connecti with, an adjunct of, a sort of side light the World's Fair. It was seized upon by t promoters of the latter, just as anything e would have been, which they thought mig be of financial benefit to them in their gre undertaking. The real object, however, w not to advance the cause of that Divi organization, the Church Universal, whi has done so much for the enlightenment a happiness of all mankind, which has show

THEOSOPHY DEFINED

[illegible]

[illegible] claim to have [illegible]
[illegible]nt into the Divine nature and its [illegible]
[illegible]e moments and processes." . .

[illegible] Science of the Wisdom of God." [illegible]
[illegible]s with an explication of the [illegible]
[illegible]ce and endeavors to deduce the [illegible]

Rom. xi. 33.

enal universe from the play of forces w
the Divine nature itself."[illegible] "It sees no in
able mystery anywhere, throws the w
chance and coincidence out of its vocabu
and affirms the omnipresence and om
tence of law and perfect justice. It postu
an Eternal Principle, unknowable exce
its manifestations, which is in and i
things and which, periodically and eter
manifests itself and recedes from manif
tion—evolution and involution. It affir
spiritual condition after death and nu
less flesh and blood lives on this and
planets. In its practical working, it
most vicious fatalism. It destroys the
dom of the will. It leads man through
world (or worlds) according to inexo
law. It speaks of a justice that know
mercy under any circumstances. Its
trines are based upon the *ipse dixit* o
adept, a Mahatma, and there is no ap
from their "say so." It must be acce
absolutely.

[illegible] *Britannica.*

he facts of nature discovered by science, it
isclosses the laws that [illegible] phenomena
nd govern the universe."

Its tendency, however, is not to make the
ruth clearer, but to defer [illegible] it
laims ability to explain it. [illegible]
ot do so, but asserts that [illegible]

a condition to understand; it assumes too many theories as facts ever to substantiate its claims. It assumes the theory of evolution; it assumes the doctrine of re-incarnations; it assumes that there are such beings as Mahatmas; that they can explain all mysteries, and that they can and do communicate with man. These fundamental principles of Theosophy are not, and cannot be, proven.

ORIGIN.

Moreover, Theosophy, this very old cult, is distinctly and avowedly pagan in its origin, and paganism is an emanation from the powers of the air, whose aim is the propagation of evil among men; and whose gods, though false, are real, as implied in the Bible, and are to be identified with the evil spirits which interfere with the affairs of men, so as to perplex, deceive and lead astray. Theosophy, then, might well be called an emanation or, considering its claims, a revelation of evil spirits.

Now, as in the days of Gnosticism, we know there was an attempt to bolster up the decaying heathen philosophy and religion by amalgamating with Christianity. So in these latter days, we find another attempt at amalgamation in the hope that Theosophy may be the leaven that will so permeate as to completely change the blessed religion of Jesus Christ.

"We are told," according to Pember in his admirable work on this subject, "that Occultism is the wisdom of primal ages, a revival of the only true philosophy, held by all the great teachers of the world and communicated to the Initiates of the Mysteries. And we are admonished that Christianity, although it did contrive to displace the old religions in the West, has proved a failure; and that we must, therefore, return to that which is better, and confess to the superiority of ancient sages."[1]

THE BROTHERHOOD

By means of certain [illegible] which Christianity [illegible] and pro-

[1] Theosophy [illegible]

served, it is claimed that Occultism has been handed down from the times of the Mysteries to the present. "The only Brotherhood now mentioned in the outer world," says Pember, "is one which extends its branches throughout the East and of which the headquarters are reported to be in Thibet."[4] Through the advance of modern science and the development of evolutionary philosophy, which fitted men for further instruction, these Brothers determined to communicate with the world and influence its science and religion. They, however, were too "etherealized" to associate with "coarse human nature," therefore they must work through "intermediaries."

THE AMERICAN MISSION.

The first of these "intermediaries," we believe, was Madame Blavatski, grand-daughter of Princess Dolgorouki. Born in Northern Russia, in 1831, she married at seventeen, Gen. Blavatski, who was 43 years her senior.

[4] See *Earth's Earliest Ages* p. 400.

She left him after three months.[5] She is said to have spent thirty years in the study of occult pursuits and travel, and is reputed to have practiced Spiritualism. In 1857, she was undoubtedly in Thibet. The following year she was thrown from her horse and sustained a fracture of the spine, and her physical condition was such that we are not surprised that she was susceptible to hallucinations and queer notions. Then she spent seven years under the immediate direction of the Brothers; she was initiated, then instructed for her mission and finally sent out into the world to influence its religion and philosophy with the doctrines of Buddhism. She seems to have come to America [illegible] mission and in 1875 formed the [illegible]

ITS OBJECTS AND [illegible]

The objects of the [illegible] threefold:

1. "To form the [illegible] Brotherhood without [illegible]

[5] See *Theosophy*, [illegible]

ever," yet in undoubted opposition to the Brotherhood of man under the Fatherhood of God through Christ Jesus.

2. "To study ancient literature, religion and science"—evidently with the idea of destroying the claims of Christianity as the only true religion.

3. "To explore the hidden mysteries of Nature and the latent powers of man," with the idea of destroying belief in a personal God and Father of us all.

4. A fourth object, not as yet boldly affirmed, is the destruction of Christianity, declaring it, as we have seen, to be a failure, so that we should "return to that which is better and confess to the superiority of ancient sages."

If we ask, how are these objects being attained, we are referred to the work: *Hints on Esoteric Theosophy*,[6] in which we learn that in 1880 the Bombay branch sent a mixed delegation of Hindus and Parsees to assist in founding a Buddhist branch in Ceylon, and in

[6] See *Earth's Earliest Ages*, p. 403.

31 the Buddhists recommended by sending
egates to Tinnevelly to assist in organiz-
Hindu branches, and that they visit Col.
ott, the first American[7] convinced by
dame Blavatski, were received with
ctured welcome inside a most sacred Hindu
nple." This same work sends out the state-
nt that in 1883 they had seventy branches
India "and many thousands of Mo-
nmedans, Buddhists, Parsees, Christians,
cials and non-officials, governors and
erned, have been brought together by its
trumentality." Apparently they are satis-
with its levelling powers. Theosophy
s not condemn any of these religions but
uld explain them. It would draw all men
whatever religions together on the same
el, and so has its Buddhist branches, Hindu
nches, Parsee branches. They are not
ed to change their religions but simply to
ept the theosophic explanation of them.

[7] In 1875 Col. Olcott went to Vermont, as
of a New York paper, to investigate the
ifestations of the Eddy Brothers. The
e. Blavatski, and soon became a willing

[illegible] Buddhists Hindus, Parsees still, [illegible] Theosophists only. Thus [illegible] believe that one can be a Theosophist and a Christian at the same [illegible] manifest impossibility. See how it is [illegible] It sets forth a universal brother-[illegible] that attracts attention. [illegible] study of the ancient world [illegible] keep its adherents interested. [illegible] plan of investigating [illegible] and increasing one's knowledge: [illegible] It takes the symbols and [illegible] cherished in the Western [illegible] attempts to bring out an esoteric [illegible] truth underlying the Christian [illegible] published in *Isis Unveiled*.[illegible] It furnishes authenticated accounts of all [illegible] and misbehaviors, schisms and here-[illegible] controversies and litigations, doctrinal [illegible] and Biblical criticisms and revi-[illegible] which the press in Christian [illegible] and sends them to "Palestine, [illegible] Cashmere, Tartary, T[illegible]

[illegible] p. 41-42.

China and Japan, in all of which countries it has influential correspondents." Its objects with us then, may all be reduced to one—the overthrow of Christianity and the supplanting of all other religions with the idea of establishing Theosophy or Occultism as the one religion of the world. This shall be brought about when the twelfth Messiah shall come and, harmonizing the perverted teachings of his predecessors, shall establish "an universal religion which shall recognize the Messiahs of all nations."

THEOSOPHY VS. CHRISTIANITY.

Behold, then the purpose of putting all religions, including Christianity, on a level, namely, that out of them as superior, yea, supreme, may be evolved an universal religion, and that, Theosophy.

With all our worldliness and insincerity [illegible] we ready to give up the religion of Je[illegible] for any Eastern mysticism? Are [illegible] to put the religion of Jesus [illegible] with those ancient [illegible]

their claims, with all their age, have done and can do so little for the advancement of mankind? Are we ready to acknowledge the superiority of ancient sages, over the best thought of the Western world to-day? Are we ready to give up ourselves into the power of a system that claims ability to explain all things, yet cannot? Are we ready to return to heathen darkness and civilization? The one way to do so, is to give up the blessed religion of Jesus Christ. If you are not ready for these things, then "beloved . . . beware lest ye also being led away with the error of the wicked, fall away from your own steadfastness."

Theosophy II.

ITS LEADING DOCTRINES AND FALSE POSITION.

IN considering the origin and purpose of Theosophy, we found that it is of pagan conception, an attempt through the "superiority of ancient sages" to build up the old world religions, drag Christianity down to a level with them, and so harmonize them all, that out of them would spring an universal religion, which, necessarily would be Theosophy. It does not attack, directly, Christian ity or any other of the world's religions it would explain the doctrines and as that we hold so dear according to the cal truth, which of course would el

every Christian belief, hope and purpose therefrom. We turn now to its doctrines.

DOCTRINES—A PERSONAL GOD.

First, as to our God and Father. We are told that the "'Father in heaven' is a well known esoteric phrase for the Higher Self, and to pray 'Our Father, who art in heaven' is, in the initiate's mouth, an attempt to 'meditate on and aspire to the Higher Self.'"

Theosophy does not, cannot, admit a personal God. It is based upon evolution and is pantheistic, as proclaimed by Mrs. Besant. To admit the Being of a personal God and Creator, the Supreme Ruler of the Universe, to whom all creatures do bow and obey, would be to destroy the claims of adepts, the authority of Mahatmas, and undermine the foundations upon which Theosophy stands; but to say: "God is all and all is God," while not a dangerous admission, is a convenient way of robbing the Deity of all authority, without denying Him actual existence, but the theosophist in

denying a personal Deity must deny in reality the religion of Jesus Christ, the revelation of a personal God and Father.

The interplanetary ether, called in Occultism, arteal fluid, is declared to be the first manifestation of "Substance," that which sub-stands all phenomena; and its ultimate expression is what we call matter."[1] Spirit and matter are but different states of the *one* substance. The substance of soul and all things and the substance of Deity are the same. The life of this Substance is called God, who, being the Living Substance, is both Life and Substance, *i.e.*, two in one. What is called (theologically) the Son and the Word, which proceeds from these two, is "the expression of both and is potentially the Universe;" but the term "Son of God," is a "title assumed by all [illegible] that implies the assimilation [illegible] the Higher Self, as does the [illegible] and My Father are One [illegible]

[1] See The [illegible]
[2] See [illegible]

is looked upon as the female element in Deity.

CHRIST.

Christ is declared to be a title given to triumphant initiates who have passed symbolical crucifixion and have become anointed masters of all nature.[3] Our bles Lord then is declared to be simply an Initi not *the* Christ but *a* Christ or an adept w has passed through many transmigrati and has turned His life to best account development of the higher faculties a qualities of man,[4] and He is associated w Osiris, Mithras, Crishna Dionysus and B dha. Kenealy's *Commentary on the Ap alypse* mentions eleven Messiahs: Ada Enoch, Fohi, Brigu, Zoroaster, Thoth, Mo Lao-Tseu, Jesus, Mohammed and Chem Khan. While these "Messengers" only fected particular nations for the most pa and their doctrines, through the corr tion and ignorance of men, seemed conti

[3] See Article in *Lucifer*, October, 1891.
[4] See *The Perfect Way*, p. 226.

dictory, yet a twelfth Messenger is to appear, who is to harmonize the perverted teachings of his predecessors and establish "a universal religion which shall recognize the messiahs of all 'nations.'"

THE TRINITY.

The doctrine of the Trinity is after this manner: "The Divine Substance is, in its original condition homogeneous. Every monad of it, therefore, possesses the potentialities of the whole. Of such a monad, in its original condition, every individual soul consists. And of the same Substance, projected into lower conditions, the material universe consists. It undergoes, however, no radical change of nature through such projection; but its manifestation—on whatever plane occurring—is always as a Trinity in Unity; since that whereby Substance becomes manifest is the evolution of its Trinity. Thus—to reckon from without inwards, and below upwards—on the plane physical, it is Force, universal Ether, and their offspring the Material

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[illegible] "[illegible]". On the
[illegible] of radiati
[illegible] Word. And
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[illegible] daring
[illegible] explain"
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[illegible] Son our
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[illegible] one

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[illegible] thing
[illegible] which I
[illegible] economics
[illegible] of
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[illegible] result of develo

[illegible]

[illegible]

[illegible]

[illegible] the [illegible]

[illegible] is probably one of the mys-
[illegible]

[illegible] perhaps
[illegible] started,
[illegible] Way:

[illegible] mode of Matter in which the [illegible] personality and therein of [illegible] subsist. For every molecule is [illegible] universal consciousness. With- [illegible] ness is no being. The earliest [illegible] consciousness appear in the [illegible] laws of gravitation and [illegible] constitute the basis [illegible] organic laws of nutritive [illegible] perception, memory, [illegible] in man are the ac- [illegible] of toil and thought, [illegible] through the develop- [illegible] from organic com- [illegible] Such is the secret [illegible] story which re- [illegible] Pythia, under direc- [illegible] produced men and [illegible]

[illegible] from the mineral [illegible] the monad is [illegible] modes of organ[illegible]

[illegible]

[illegible]

[illegible]

[illegible] man's classification is [illegible]
vitality. (3) **Astral Body.** (4 [illegible]

The Spirit or Atma, the Spiritual Soul
Buddhi being the highest power of inte
soul, that which discerns and judges and
Human Soul, the Manas or Mind. This
[illegible] uses certain agents to ge
[illegible] know l
[illegible] the power
[illegible] Soul, or
[illegible]

[illegible]

[illegible]

[illegible]

[illegible] identity not dependent [illegible] recollections of [illegible]

and necessary to its other scheme of evolution, as there could be no evolution of a human soul without some such idea of transmigration. Connected with these reincarnations is the doctrine of Karma, or justice, whereby they explain the misery and suffering in the world and any national, racial or individual condition is the direct result of the past thoughts or actions of the Egos. The condition of each re-birth is determined by the results of the preceding life according to an inexorable law. The thoroughly evil human souls are finally bereft of the spiritual tie and doomed to annihilation.

NIRVÂNA.

The pure soul, after many reincarnations, at length rises to the supernatural state, "relinquishes its *existence* for the *being* from which it was originally projected; but returns with conscious individuality and the full advantage of all its experiences. And, returning, it becomes reunited with the Deity, presumably a pure spirit; so that we must

conceive of God as a vast spiritual body, constituted of many individual elements all having but one will, and, therefore, being one. This condition of oneness with the Divine Will and Being constitutes what in Hindu mysticism is called the celestial Nirvana."[12] "Though becoming pure spirit, or God, the individual retains his individuality. So that instead of all being finally merged in the One, the One becomes many. God becomes millions."[13] If God be all, and all is God however, what difference does it make? If God is millions, millions are God. Now, that there is no personality to God, is an important doctrine of Theosophy, but millions are God, God is millions, therefore, there is no personality to the millions who have attained to God; if no personality, then no individuality, if no individuality, then nothing but—in fact there is nothing to such existence; and is not Nirvana practically nothingness or annihilation? If so, then after all these processes of

[12] *Theosophy*, p. 25.
[13] *The Perfect Way*, p. 19.

reincarnation, with all the troubles and sorrows, the trials and sacrifices of each life, the end, whether you take the regenerate or degenerate course seems to be utter annihilation.

THE FALL.

"The fall of man does not mean . . . . the lapse . . . . of particular individuals from a state of perfection. . . . It means such an inversion of the due relations of the soul and body of a personality already both spiritual and material, as involves a transference of the central will of the system concerned from the soul . . . . to the body, and the consequent subjection of the soul to the body, and liability of the individual to sin, disease and all other evils which result from the limitation of matter."[14] Each individual, of whichever sex, is declared to be a dualism, body and soul, exterior and interior, masculine and feminine—"he the without, she the within." Woman is affirmed to be the proper head of creation, and the subjec-

[14] *The Perfect Way*, 215, 186.

[illegible]

[illegible]

[illegible]

trine that *sin* is *expiated* by transmigrations and *in* the *worship* of "the Great Goddess." Probably this is the "twelfth Messiah," and a female, the "Second Eve and the Mother of all Living."

In this system they speak of mind, intelligence, consciousness and will, as attributes of Deity, and yet deny the existence of a Personal God—a manifest contradiction. Possessing these attributes, God must of necessity be a person, but Theosophists are content to simply deny that which controverts their whole theory. But neither have they need of a Saviour. Man can redeem himself and expiate his sin by transmigration. He is made perfect through suffering. "To deprive any one of it by putting the consequences of his acts upon another, so far from aiding one, would be to deprive him of his means of redemption."[16]

KARMA.

There can be no substitution, no pardon, no alleviating circumstances. The conse-

[16] *Perfect Way*, 218.

quences of man's thoughts and acts follow just as surely, and in the same ratio, as effect follows cause, according to that inexorable law that govern all things animate and inanimate.

What then is man, according to Theosophy, but a mere passing phase in its process of evolution? As soon as his soul is released from incarceration in the rocks and he becomes a sentient being, he finds himself subject to inexorable law. This is Karma, or Theosophical justice, "the ethical law of causation." It is unchangeable and remorseless. It cannot be set aside. It has to be met and fully satisfied. Prayer then becomes a mockery; your piteous cry in agony for mercy, is simply lost upon the wind; your sincere profession of repentance is utterly powerless to effect the consequences of your act upon yourself; a mistake of judgment counts the same as a deliberate purpose to sin, and so, too, the mother who wo relieve her child of the suffering occasion accidentally burning its finger woul priving it of its means of redemption

This is Karma, "the most importa the laws of nature," "the universal l harmony," "the twin doctrine to re-in tion."[17] Your present condition was s as a consequence of your acts in a pr life, and your acts in the present lif determine your condition when you become incarnate. You have not the sli recollection of a previous existence, a cannot profit by it. You must get as satisfaction as you can from the fact t your condition is one of poverty and obs to-day, in a previous existence, of whic have no recollection, you may have b rich as Crœsus and of royal blood, o upon the next turn of the cycle you m up or down according to the uninten mistakes you may make in this life.

MAHATMAS.

Now on what grounds are we to gi our belief in a Personal God, Who is a ful and heavenly Father, in a loving

[17] *Ocean of Theosophy*, p. 89.

[illegible]

[illegible] this or other globes, to [illegible] the great truths concerning the de[illegible] Now these "highly devel[illegible] [illegible] from other periods of e[illegible] called Masters. Ad[illegible] Mahatmas, mea[illegible] these invisible beings who [illegible] at will, who travel [illegible] incalculable rapid[illegible] know all things, who [illegible] who told Mad[illegible] of the Theoso[illegible] Scott, who so ins[illegible] "Perfect Way" that [illegible] authors. Yet [illegible] cannot be seen [illegible] mortals, only [illegible] received into the [illegible]

[illegible] can *in this way* [illegible] theory; it can [illegible] Mahatmas know [illegible] the mysteries [illegible]

[illegible] p. 3.

explain but do not, because you have not attained to the same plane of consciousness, and so could not comprehend what was communicated. You by chance meet a little [illegible] hurt, disconsolate and crying as if his heart would break. You try to soothe him and say, "Cheer up, little man! some day you may be President!" [illegible] The sophistry [illegible] the disconsolate beings of earth, who [illegible] the explanation Theosophy claims to [illegible] but does not give: "Cheer up, man! [illegible] 18,000,000,000 years old! [illegible] now on such a plane of consciousness that you can understand. You must be [illegible] (ground out in this machine again and [illegible] and after one or two million years [illegible] reincarnations, you may become [illegible] Mahatma, and know all things [illegible] attain to such heights, but it is [illegible] for you. In the meantime, you must [illegible] tent with what the Mahatmas think you are able to understand, and you are to have implicit faith in it [illegible] from them.

[illegible] *Ocean of Th[illegible]*

The only adepts specifically mentioned are the Asiatic Brotherhood, and they are invisible; too ethereal to communicate with coarse mortals, and need intermediaries; so that you do not get the *ipse dixit* of the Mahatma at first hand but must depend on the assertion of the intermediary.

CLAIMS AND THEIR EXPLANATION.

Theosophists talk of telepathy, mind reading, hypnotism and the alleged astral body which can be projected from the material body. They claim power to influence people separated from them by great distances; give ocular demonstration of their occult powers, and then, if you cannot explain their phenomena, would have you admit the truth of their claims and assertions. Like Spiritualists, they would convince you by ocular demonstration rather than by indisputable testimony which cannot be furnished. Not having such testimony, how[illegible] [illegible] phenomena [illegible] We would again refer to [illegible]

ind. We would see a basis for the theory of n astral body in the double consciousness, basis for the theory of reincarnations in the ict of life after death. So much then for the iodicum of truth underlying the system. s to the invisible Asiatic Brothers flitting round the world in ghostly form and making ommunications to the select, it is nothing ut a scheme advanced to aid in deception. 'hus we are not surprised to hear that Mme. lavatski, the founder of the society, was an artist in chicanery and a trickster, not nly for gain but also for glory."[20] It apears[21] that the Society for Psychical Reearch investigated the marvellous transporition and duplication of objects and the iraculous conveyance of Mahatma letters. he result was a revelation of trickery. ishes broken, as if by accident, were picked), tied in a cloth and put in the Shrine and e door locked. In a few moments the

[20] "Mme. Blavatski and Her Dupes," *Current Literature*, Feb., 1908, p. 104.

[21] See same article, *Current Literature*, pp. 105, 106.

dishes were found as good as new. This was said to be done by Mahatmas but it was forgotten to be stated that the accident was premeditated, that the Shrine was connected with Mme. Blavatski's bedroom and that when those dishes were purchased in Madras duplicates were also procured.

Again, the mortar in one of the interstices between the blocks of wood in a ceiling of a room in a certain house being scraped out a letter in the well-known handwriting of a Mahatma was inserted and held in place by a thread. When the conversation led up to the proper subject, at a given signal, an accomplice would pull the thread and the letter from Mahatmadom would fall to the floor. By mere accident a package of the Chinese envelopes in which the letters, "actually" conveyed from Thibet, were wont to appear, were found by M. Solovyoff, and Madame Blavatski said to him: "What is one to do, when, in order to rule men, it is necessary to deceive them; when they will not accept even the doctrines of Isis Unveiled

[illegible]

[illegible]

[illegible]

BROTHERE ADEPTE MAHATMAS—SELFES THE STIONE OF THE MAGNETIC

The whole scheme [illegible] with its theories of [illegible] tions, is made to depend [illegible] Mahatmas, the Masters [illegible] communicators of the truth. [illegible] they? "Highly developed men." [illegible] the world began, there has not been one single authenticated instance of a mortal, in the flesh or out of the flesh, returning from the dead, to communicate with the living and reveal things *known* to *them*, because they have passed into the higher life and see [illegible] clearer.

[illegible] *Theosophy*, iii.

Passages in the Bible, cited in a pr
lecture, prove that when man dies he g
a definite place, "the place of departe
its," either Paradise or a "place of torm
that they are "spirits in prison," *i.e.*, co
and cannot get back to earth to commu
with the living or to be re-incarnated.
is absolutely no proof of such beings as M
mas and consequently no such comm
tion of the alleged truth of Theosoph
however, Theosophy can demonstrate
thing not hitherto known, it shows th
Eastern religionists have had some i
into the phenomena of the subjective m
man, long in advance of their brethren
West, and not yet thoroughly unders
Pember then may be right in saying,
whole system of the mysteries was com
cated by the fallen angels,"[23] and wit
object of destroying faith in the Lord
and prolonging the reign of the Prince
world.

[23] *Earth's Earliest Ages*, p. 421.

[illegible]

[illegible]

[illegible]

of alleged beings called Mahatmas; that w
renounce the Kingdom of Heaven for Nirva
or annihilation; that will refuse henceforl
to offer up on bended knee a prayer to "O
Father, Who art in heaven"; to cry out f
pardon unto the Merciful Saviour and
plead for the sanctifying influence of the Hc
Spirit, in order to be declared a part of the
God who is being evolved from gross matl
to pure spirit?

The old world religions have had th
time and proved themselves unable to a
vance humanity. To what purpose th
would you study them? That univers
brotherhood is a great way off, if we all ha
to wait till we are sufficiently evolved, th
we can be initiated into the Lodge and b
come an adept, a brother. Through t
inspiring and enlightening influences of t
Gospel, we, in the West, are gradually lear
ing more and more of the hidden mysteries
intelligent forces in nature and of the late
powers or psychic forces in man, so that as
as the objects of Theosophy are concerned,

Christian Science. 1.

ITS ORIGIN AND METAPHYSICAL AND THEOI ICAL TENETS.

FOR some unexplained reason the last q ter of a century seems to be favorabl the attempt to restore the ancient relig and undermine the Gospel of Jesus Ch So far, then, as their hostility to the Gosp concerned, Theosophy and Christian Sci which originated about the same time, go h in hand. Both were given to the worl 1875, and both owe their origin to a wo Another strange coincidence—Madame vatski dabbled in Spiritualism for aw but met with an accident in Thibet, b thrown from her horse, and while in

[illegible] of [illegible] [illegible] [illegible]

Science for this alleged Metaphysical Healing. Now a patent medicine vender, putting a certain nostrum upon the market, gives it whatever name he chooses and has a certain proprietary right to that name, which may in time have a decided marketable value. So Mrs. Eddy is entitled to all the honor and emoluments that may be attached to the name "Christian Science." So far as her theory is concerned, however, we hope, before we get through, to show that she has discovered a subtle force or power in man, the nature of which is not yet well known, but has been used by others, under various names for ages, and that Christian Science itself does not do the healing. When we pause to inquire into the appropriateness of the name given to this method, we find it a misnomer, because it is not Christian and it is not science.

NOT CHRISTIAN.

It is not Christian, for it denies the Chri[illegible] of history and invents another. It c[illegible] be founded upon the Holy Scri[illegible]

whenever the [illegible]
they are [illegible]
to assign [illegible]
interpretation [illegible]
the sole [illegible]
ian Science [illegible]
author [illegible]
and the Christ [illegible]
[illegible] Christ [illegible]
for Jesus [illegible]
ous but [illegible]
Mrs. Eddy [illegible]
tions, [illegible]
the Christ [illegible]
Ghost, the [illegible]
measure [illegible]
pared to [illegible]
disciples were [illegible]
common notion that they [illegible]
a *person, not* an *idea, not* even after a "title,"[1] but after the Person Whom that title "the Christ" be[illegible] "the

[1] All quotations in [illegible] wise noted, are from Science [illegible]

people were in expectation and mused in their hearts of John whether he were the Christ,"[2] they had reference to that Person who was to come to fulfil prophecy. When then Andrew said to Peter: "We have found the Christ,"[3] he brought him to Jesus. But when in response to the question: "Whom say ye that I . . . . am?" Peter declared of Jesus: "Thou art Christ, the Son of the Living God." Mrs. Eddy declares it means: "The Messiah is what thou hast declared—Christ, the divine idea of Truth and Life, which heals mentally."

We have no hesitation in saying that the words bear no such interpretation and that a theory based on such forced and false interpretation of the Word of God cannot be Christian.

NOT A SCIENCE.

As to its claims to be a science, Dr. Jewell well says: "Science reaches truth only through investigation, experiment and

[2] S. Luke iii. 15.
[3] S. John i. 41.

FOUNDATION.

Mrs. Eddy, who discovered this Science of Metaphysical Healing in 1866, says: "God had been graciously fitting me, during many years, for the reception of a final revelation of the absolute Principle of Scientific Mind-healing." "No human pen or tongue taught me the Science contained in this book, *Science and Health*, and neither tongue nor pen can overthrow it . . . . the Science and Truth therein will remain forever." "Christian Science is indivisible. There can be but one method of teaching."

Quoting Rev. x. 1, 2, 9, concerning the angel from heaven with "the little book" and the command to eat it, she makes the angel to be "Divine Science which, when understood, is Truth's prism and praise," and "the little book" to be the revelation of Divine Science." Then she declares: "Mortals, obey the heavenly evangel. Take up Divine Science. Read it from beginning to [illegible] ponder [illegible]"

[illegible] volume

[illegible] the second [illegible]
declared [illegible]
the second [illegible]
[illegible]
In her [illegible]
[illegible]
[illegible]
"The [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
though He [illegible]
ommission to His [illegible]
each, yet He "left no definite [illegible]
[illegible] Principle of healing and pre[illegible]
[illegible] unknown
[illegible] Christian Science

I say this is dangerously near blasphemy, so *near* that, unless its claims can be firmly established, it is blasphemy. But with such plenary inspiration, such marvellous revelation, such sure foundation, such unquestionable sanction, such wonderful "demonstration" as witnessed in the miracles of Jesus, we might reasonably expect to find in Christian Science, called also Divine Science, Spiritual Science, Science of Being, or Science (the terms are interchangeable), the perfec- [illegible] and we are amazed beyond meas- [illegible] could so far forget her [illegible] that she "takes no [illegible] consultation."

[illegible]

[illegible] of its thera- [illegible] for a subsequent [illegible] mine its philosophy [illegible]

[illegible] questions of Christ- [illegible] in the [illegible]

All in all: (2) God is good [illegible]
(3) God, Spirit, being all [illegible]
(4) Life, God, omnipotent [illegible]
il, sin, disease—disease [illegible]
ood, omnipotent God. Life

"The metaphysics of [illegible]
ke the rules of mathematics [illegible]
y inversion. For example [illegible]
Truth and [illegible]
lind and no mind is matter [illegible]
lind and no mind is matter [illegible]
ife and no life is matter [illegible]
nd no good is matter."

BERKELEY'S SO

What meaning is intended [illegible]
y the above propositions [illegible]
would be difficult [illegible]
as a specimen of the [illegible]
a most pretentious work but [illegible]
to be a most illogical, disconnected [illegible]
ing and incomplete conception of [illegible]
of [illegible] Bishop Berkeley [illegible]
[illegible] soundest thinkers [illegible]

age of great men—that of Locke, Swift, Butler, Addison, Pope and others—contended for the unreality of all things outside of his own mind. He was carried to extreme views by his opposition to the materialism and atheism of the time. However, his "system" was neither consistent nor complete but much of it remains sound. In brief, he contended that matter has no independent existence, but is an idea in the supreme mind, which is realized in various forms by the human mind. *Without mind nothing exists.* Cause cannot exist except as it rests in mind and will. All so-called physical causes are merely cases of constant sequence of phenomena. Far from denying the reality of phenomena, Berkeley insists upon it; but contends that reality depends upon the supremacy of mind. *Abstract matter* does not *and cannot* exist. The mind can only perceive qualities of objects, and infers the existence of the objects from them; or, as a modern writer tersely puts it: The only thing certain is mind. Matter is a doubtful and uncertain inference of the

human intellect.[10] Mrs. Eddy repudiates the charge that her ideas are borrowed, but when the underlying principle of her system may be tersely expressed in the declaration that "matter is non-existent, mind, and mind alone, exists," we find a striking similarity of ideas. "The 'discovery' of Mrs. Eddy must be limited to the practical application of this principle to human life. She insists that as matter does not exist we should always treat it as non-existent. In this, she is truly original! The few anti-materialistic philosophers have never attempted to carry out this principle."[11]

Concerning this "matter" which is defined as an "illusion" "intelligence . . . . in non-intelligence," "sensation in the sensationless," Mrs. Eddy writes: "Nothing we can say or believe regarding matter is true, except that matter is unreal and is therefore a belief [illegible]

THE SENSES

If we appeal to the senses [illegible] this statement, we are met [illegible] that "the material senses [illegible]

[10] *Worth's Test* [illegible]
[11] *Churchman* [illegible]

testimony." "Any supposed information coming from the body or from inert matter, as if they were intelligent, is an illusion of mortal mind—one of its dreams"—for "Christian Science sustains with immortal proof, the *impossibility of any material sense*, and defines these so-called senses as *mortal beliefs*, whose testimony can neither be true of man or his Maker." "The corporeal senses are the only sources of evil or error. Christian Science shows them to be false; since matter has no sensation, and no organic construction can give it hearing and sight or make it the medium of Mind . . . . A wrong sense of God, man and creation is *non-sense* or want of sense."

We cannot refrain from the declaration that there is much "non-sense" found in Christian Science, which attempts to overthrow the well-nigh universal testimony of mankind that matter does exist and that the evidence of the senses are trustworthy. Yet it is the very object of Christian Science to dispel this error, this belief of mortal mind.

Another objection [illegible] waking dream. "The history of error is a dream narrative. The dream has no reality in intelligence, no mind therein. The dreamer and dream are one, for neither is true in reality." "Mortal existence is a dream, and there is not any more reality in the waking dream of mortal existence than in the sleeping dream." Mary Baker Eddy [illegible] suffering from delirium tremens, [illegible] that he senses is an illusion of mortal mind, but "Mind, immortal mind, must be more superior to all the beliefs of the five corporeal senses and able to destroy all [illegible]. Sin, sickness and death are to be classified as effects of error. We do not suffer. We think we do, but it is all an error, an illusion. We are not ill. Indeed, sickness is an illusion to be annihilated by Mind. Disease is an experience of mortal mind."

MIND.

We must, however, distinguish between Mind and mortal mind.

Mind is the "only Principle, Substance, Life, the one God; the only I, the only Us." "The only exterminators of error are the great truths that Good, or God, is the only Mind." "Mind is immortal, and as Mind is never sick, so man cannot be."

"Mortal mind accepts the erroneous material conceptions of life and joy," and is "nothing claiming to be something, an error creating other errors; . . . . a belief that life substance and intelligence are in and of matter, the subjective states of error," etc., the material senses. "Mind is the grand creator, and there can be no power except that which is derived therefrom." "The struggle for the recovery of invalids goes on, not between material methods but between mortal minds and immortal Mind. The victory will be on the patient's side only as immortal Mind, through Christian Science, subdues the human belief in the disease." Now "mortal mind and body are one. Neither exists without the other. . . . . "Mortal matter, or body, is but a false concept of mortal mind," and is

full of mortal belief or error ("a supposition that pleasure and pain—that substance, intelligence, life—are existent in matter"), "and must be changed by immortal Mind," and not by "drugs and hygiene" or any kind of "medication." "Drugs and hygiene oppose the supremacy of the Divine Mind. Drugs and inert matter are unconscious, mindless," and consequently have no power. When the sick recover by the use of drugs, it is the law of general belief, culminating in individual faith, which heals." But of course the drugs, not being themselves real, and their power being an illusion of mortal mind, cannot heal. Metaphysical healing is purely mental. And thus it comes about that, as matter is non-existent, the material body, which does not exist save as an error of mortal mind (which is nothing, a belief, an error) is led to believe through the senses (which are false and deceptive) that it is afflicted with sickness or disease (which are in turn illusions of mortal mind). Then Christian Science puts forth power to heal this sickness (which is n

reality), by dispelling the illusion suggested by the false, lying and cheating senses (though they are "impossible") that sickness exists in a material body that does not exist; while the power to heal through Christian Science is demonstrated by means of these same untrue, impossible, corporeal senses.

ITS THEOLOGY.

We turn now to its Theology. God is declared to be Divine Principle, Life, Truth, Spirit, Mind. God is All in all and all is God. "Nothing possesses reality or existence except Mind, God." God is the only Life, the one Spirit. He fills all space, and is "engirdled with the fatherhood and motherhood of Love." As Elias represents the Fatherhood of God through Jesus, so the Revelator (see Rev. XII. 1, 2) completes this figure with woman as the spiritual idea or type of God's Motherhood, and so we find the first petition of the Lord's Prayer blasphemously transposed into: "Our Father and Mother God, all harmonious." This reminds us of Pantheism, and when we are told that

man is the compound idea or reflection of God or Mind, and is therefore eternal, that he has no separate mind from God, not a single quality underived from Deity, no life, no intelligence or creative power of his own, but reflects all that belongs to his Maker and co-exists with God and is eternal: and then consider that all reality is Spiritual, we have here a sort of Spiritual Pantheism. As for

THE BLESSED TRINITY.

the Blessed Trinity: "Father is the name for Spirit." "Jesus is the name of the Son of Mary" who "in the flesh (mortal body) was appointed to speak to mortals in such a form of humanity as they could understand as well as perceive," *i.e.*, through corporeal sense, a false faculty and illusion of the mind. "Christ expresses God's spiritual and eternal idea. The name is synonymous (identical) with Messiah and alludes to the spirituality which was taught, illustrated and demonstrated in the life whereof Christ Jesus was the embodiment."

because he is insane; how wrong for the author of *Christian Science* to declare that those who use her "discoveries," without "giving proper credit," are guilty of a "breach of that divine command in the Hebrew decalogue: 'Thou shalt not steal,'" when they were only laboring under an illusion; how shocking it would be to those who in their shameful wickedness break all the commandments of the decalogue, to tell them that evil is an illusion or to reveal to them the "awful" fact that these horrible unrealities seem real to human belief. How quickly they would turn and repent of their evil.

ADAM.

In explaining original sin we get an idea of Christian Science exegesis, for we are told "the word Adam is from the Hebrew, *adamah*, signifying *red*, color of the *ground*, *dust*, *nothingness*. Divide the name Adam into two syllables (two words), and it reads A dam, *i.e.*, an obstruction. This suggests the thought of something fluid, of mortal mind in solu-

[illegible]

SOUL

[illegible]

[illegible] Wher. then, man [illegible] not surprised [illegible] and error [illegible] only reality [illegible] awful fact that [illegible] belief. Sin is [illegible] in the same way [illegible] *i.e.*, an "hallucination," even as the inmates of asylums are "well defined instances of the baneful effects of illusion on mortal minds and bodies."

Think, if such nonsense [illegible], how wicked it would be [illegible]

[illegible] Immanuel [illegible] the Father Al-
[illegible] Him as [illegible] of
[illegible] would [illegible] as unnecessary
[illegible] power would destroy His
[illegible] would contravene His vicarious
[illegible] would [illegible] the rite of Baptism:
[illegible] the institution of the Blessed
[illegible] in a literal sense," and
[illegible] "[illegible] is Immanuel, God with
[illegible] it is necessary, notwith-
[illegible] In this remembrance
[illegible] assures that man has the
[illegible] as before, and that he
[illegible] do not have to
[illegible] Jesus that they may have
[illegible] He must raise them up at the
[illegible] we may think of the
[illegible] the system is decidedly anti-
[illegible] inconsistent, unrea-
[illegible] the test of common
[illegible] and so it bol-
[illegible] blessed Gospel of Jesus
[illegible] as false and

But, then, we know that [illegible]
our senses can [illegible]
We know that [illegible]
We know when our [illegible]
of sin, that sin is [illegible]
We know with [illegible]
have no sin, we [illegible]
[illegible] is not in us.

We know that [illegible]
against our own [illegible]
perience of life is [illegible]
d.

We know to what [illegible]
ys: That we may [illegible]
rist by suffering [illegible]
ouble, sickness [illegible]
[illegible]
tered [illegible]
ucified [illegible]
to suffering [illegible]
fferings of our Saviour [illegible]

[illegible]
en to repentance and [illegible]
ther moral forces [illegible]

[illegible]

all others, have deepened throughout the world the sense of the infinite preciousness of personal goodness. And the explanation of this power must be sought in the constitution of the universe and in the nature of man himself. As Horace Bushnell has masterfully depicted the very universe itself in vicarious sacrifice:

> "Life evermore is fed by death,
> In earth and sea and sky;
> And that a rose may breathe its breath
> Something must die."[13]

[13] *Argument for Christianity*, p. 270-271.

Christian Science. II.

ITS THERAPEUTICS.

IRISTIAN SCIENCE claims to be the
science of metaphysical healing. We ac-
t to be an art. As an art of healing, then
thas it done? What can it do? That pain
been alleviated, that some diseases are
cured by Scientists, we are willing to
. We however defy anyone to prove
"healing" is due to that illogical
radictory, "non-sensical
conglomeration, falsely

which makes possible the actual cures of all these healers of whatever sort, which was "discovered" and made use of by soothsayers and magi and all that class in the East, long before the Christian era. Not knowing what this principle is, one and all of these healers claim it to be a proof of their respective theory and the power that they possess. Not knowing the scope of its powers or the laws by which it is governed, it becomes a dangerous force, however, in the hands of the many modern demonstrators, and for the safety of humanity (especially of children) they should be held liable for every death *due to the ignorant use of this power.*

THE VIS MEDICATRIX NATURÆ.

In considering the art of healing in general, we must take into account, as a most important element, what is called the *Vis Medicatrix Naturæ*, the healing or recuperative power of nature. Disease, you know, is an abnormal condition and nature is endowed with a power to restore our bodies to their

[illegible]

[illegible]

[illegible]

Thus we may understand how we may be restored to health in spite of malpractice and why good nursing is so [illegible] by physicians; in the one [illegible]

[illegible] Buckley, Faith Healing [illegible]

derful recuperative power of nature has succeeded in spite of the ignorance of the practitioner; and in the other, the nursing assisted nature in a recovery that was made certain and more speedy by its aid.

THE INFLUENCE OF THE MIND.

It is well known that the dominant mental state has a wholesome or depressing effect upon the organs of the body, so that many of the ills of which people complain, being imaginary, they may be dispelled by a complete and radical change of one's mental condition. "Mental impressions, however produced, it is said, act through the nervous system upon the organs of the body, so as to stimulate or to obstruct their functions. Thus, fright, grief, hope, cheerfulness, determination to get well, or despair, all register themselves in the bodily condition."[2]

How often have we heard of people said to have frightened themselves into sickness. Caring for the sick, they have in fear conceived

[2] See Shinn's *Modern Substitutes for Christianity*, p. 46.

the idea that they have contracted the same disease. How often through despair and sometimes nothing but sheer laziness, people neglect the body until they become morose, despondent, morbid. They have innumerable aches and pains and require constant attendance, medical and otherwise. Here then is a field for marvellous cures by bread pills colored water, faith, Christian science, mesmerism, spiritualism and every kind of [illegible] art. Whatever the means employed [illegible] ever, the underlying fact is that through [illegible] faith, a desire to get well [illegible] [illegible]

dangerous accident, are persuaded (in their own minds) that they are hopeless invalids. In illustration, there comes to my mind the instance of a lady who, recovering from a terrible accident, thought that she could never walk again. Her physician declared that there was no reason why she could not walk and at his suggestion, she was left in her arm chair under a tree, one summer afternoon, when a thunderstorm was approaching. She was always much alarmed by such storms and when she found that she was forgotten or neglected, she declared she got up and walked into the house and has walked ever since. What a marvellous cure this might have proven, if she had fallen into the hands of a healer, while still under her hallucination. Still other cases for the charlatan are those where the patient has passed the crisis and nothing remains to be done but with careful nursing to wait for nature to complete the restoration to health. Often, however, this does not take place as rapidly as desired (due frequently to ignorance and

improper care) and so a change of physicians is made or one of the many kinds of healers is called in, and to the latter is given the undeserved, unearned credit of bringing about the recovery.

ACTUAL CURES.

It is admitted, however, that some cures by Christian Science healers and others are genuine, but it is firmly maintained that they pertain to functional, not organic diseases, that is, to those diseases the symptoms of which cannot be referred to any appreciable change of structure or derangement of an organ, and not to those attended with morbid changes of the structure of the organs of the body or in the composition of its fluids; or again, to ailments due to "nerval derangement" and not to those due to the invasion of microbes.

PERCENTAGE OF CURES—THE PRINCIPLE.

Furthermore, it is [illegible] that five cent. of those [illegible] the [illegible] Schlatter were [illegible] all

those incurables who take "The White Train" in France to visit the Grotto of Lourdes and who are examined by physicians before and after going, are pronounced cured. Christian Science, it is said, takes no account of its failures. We may therefore place its percentage on a level with those others, for whether we consider the cures of Christian Science, of Schlatter, of Lourdes or other wonder-working shrines, of faith, of mind cures, of mesmerism, of spiritualism, of magnetic healers, of Indian medicine men, of Hindoo Yogis, of Egyptian Fakirs or of the old Eastern soothsayers before the Christian era, the principle is identical in one and all and so is not only no new "discovery" of this age but is even independent of all these systems, Christian Science as well as all the others, that it is alleged to support. That principle is the same that the fond mother makes use of when, her little child crying with the pain from a burned finger, she gives her a new doll and causes her to forget all about the pain.

Grasp this principle and you can explain all these marvellous cures.

THE PRINCIPLE.

Let us attempt to get an insight into it.

I.—PAINLESSNESS—A FREAK OF NATURE.

It is narrated of one Miss Evatima Tardo, who was born on the island of Trinidad, West Indies, and is now 26 years of age, that she does not know pain and has never had any feeling or sense of touch. It is said to be due to a defect in her nervous system. Snakes bite her, pins are thrust into her body, through her cheek; flesh wounds are made by knife or pistol ball, and she feels no pain. The wounds are not denied, because they do not pain. They are plainly to be seen. They heal very rapidly, however, because of the absence of pain or feeling which in ordinary mortals delays the recuperative powers nature. Miss Tardo can also control the culation of her blood, when bitten by allowing the wound to bleed or not,

[3] See Minneapolis *Journal*, Aug. 10 and 14, York *Sunday World*, Aug. '97, also *Tid Bits*,

II. PAINLESSNESS; SUPERCONSCIOUSNESS OR CONTROL OF THE SENSES.

From Miss Tardo, we go to the Hindoo lecturer on Vedanta philosophy, in this country, Swami Abhedananda, who in an interview in the *Sun*[4] (N. Y., Dec. 26, 1897) said concerning our blessed Lord, that, having (in Gethsemane) "reached the state of mind known to Hindus as samahdi or superconsciousness," "there was no pain for Him on the cross; that the nails driven into His hands and feet excited no more sensibility than they would, if driven into so much wood." He then explained what was "meant by the control of the senses as illustrated in the case of Christ." He tells of a sage, Chaitanga, who was tested for the control of his senses, by holding some powdered sugar on his tongue for ten minutes and then blowing it off as dry as ever. Again he tells of another sage in India. Outside of the city, robbers had taken him for a spy and chopped off his right arm. He quickly walked back to the

[4] See *Literary Digest*, Jan. 15, 1898, p. 81.

city. A kind-hearted Brahmin met him, recognized him and fell at his feet, binding up his wound. But the sage was hardly aware that he had been wounded. His countenance glowed with deep calmness and tranquillity. He had not only withdrawn his senses but he had shut his soul entirely in from his mind." Other sages have been chopped to pieces uttering the declaration all the while that they "could not be killed." Still again, he tells of a friend of his in London going to see a Spaniard who claimed to have entire control of his senses. Submitting to a test, a doctor drove a needle between the nail and flesh of his thumb. The Spaniard did not wince but went on laughing and talking to his friends. After some minutes, he was requested to relax his mind. Of course when he did so, he was seized with the most excruciating pain and blood began to run from the wound. "It is by such concentration of mind," he declares, "[illegible] to separate the soul from [illegible] from the knowledge of [illegible]

These examples show us the possibility of the absence of pain or of a state of unconsciousness of both pain and suffering, and that this state of unconsciousness can be brought about through the control of the senses. It also shows within man something that can control the senses. What is this something?

THE SUBJECTIVE MIND.

The Very Reverend Dean Hart, in his [illegible] of Christian Science says: "It is [illegible] beginning to be recognized that the human mind is not one uniform and homogeneous machine; it contains wheels within wheels; to the close observer, it becomes [illegible] the mind are capable of [illegible] action. It is a common [illegible] men who are accustomed to [illegible] but they are conscious of [illegible] thoughts; the lips pronounce [illegible] other part of the mind pre- [illegible] coming next, or probably [illegible] connected with

r ancient [illegible]
ddress. W[illegible]
ion that [illegible]
d. there is [illegible]
ntal plane which [illegible]
ive mind."[illegible]

That this subjective mind [illegible]
receives impressions and [illegible]
lares, is frequently [illegible]
recollection of [illegible]
ely forgotten [illegible]
n occurrence [illegible]
lden death, when [illegible]
pass before their [illegible]
norama."

Swami Abhedananda [illegible]
whom we have [illegible]
rther that by [illegible]
ul is departed from [illegible]
om bondage to matter."[illegible] Elsewhere [illegible]
at "according to the Vedanta view [illegible]
hrist, all of us will some day [illegible]

[illegible] A Way that [illegible]
[illegible] Lit. Digest, [illegible]

[illegible] Christ, for in every one [illegible] pure and sublime soul that sho[illegible] from Him on the Mount of Tra[illegible] It exists only to be set free [illegible] with this cosmic intellig[illegible] and directs, evolves [illegible] of matter [illegible] What do w[illegible] then beh[illegible] something [illegible] he can oft[illegible] such a man [illegible] This soul or cos[illegible] is able [illegible] than in [illegible] nearly per[illegible]

[illegible] from this Hindu then, [illegible] "concentration of mind," s[illegible] both mind and body, this [illegible]

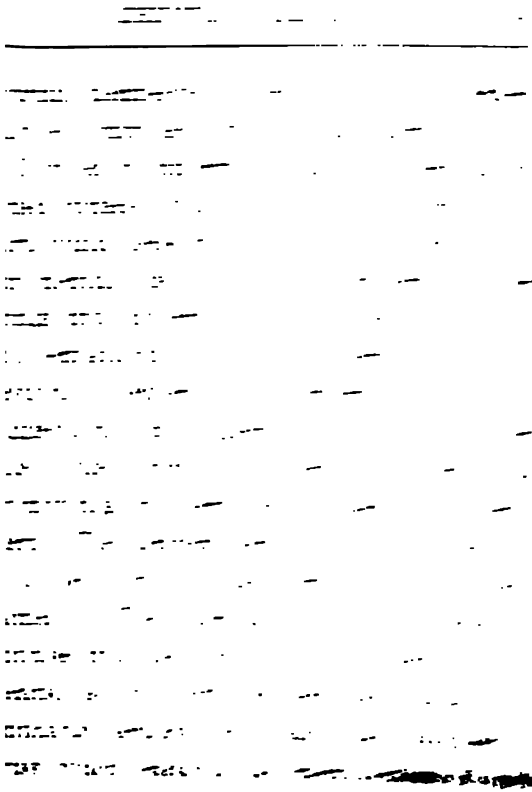
[illegible] Digest, Jan. 18, 1888, p. [illegible]
[illegible] Ibid., pp. 80-82.

entirely separate personalities in an individual, as though A carried within himself the personality of B is not to be supposed. The Double Ego is not to be so conceived, but is only a diagram to indicate the fact that psychic processes may go on within us, unobserved, and often yielding no evidence of themselves except their results."[11]

IV. HYPNOTIC SUGGESTION.

We turn now to hypnosis, and the peculiar state into which subjects are thrown by bringing into play this secondary consciousness. This is entirely a subjective state, by which control is obtained of the physical functions and sensations. Thus the Aïssaouas of Constantine, Algiers, are able by means of dancing and singing to throw themselves into a state of ecstacy, difficult to describe, in which their bodies seem insensible even to severe wounds. They run pointed iron into their heads, eyes, neck and breasts without

[11] Moll's *Hypnotism*, p. 260.



image, movement which the person reproduces voluntarily or involuntarily."[15]

Now let us take an example of a healing by suggestion.[16] We wish to cure a headache by arousing in the subject the idea that the headache is gone. Spontaneous reflection would prevent this in most waking people, but in hypnosis ideas are more easily established. If the subject accepts the suggestion, we may be sure that in the hypnotic state, he does not feel the pain. But now we have to prevent the pain after waking. Either external post-hypnotic suggestion or auto-suggestion will do this. We can make the patient convinced or think the pain is gone after he wakes. He need not be conscious of this idea in the sense of remembering it. On the contrary, the less conscious the idea is, the more effect it will have, because reflection will not struggle against it. Auto-suggestion is the second plan. The patient, finding himself without pain in hypnosis, may convince

[15] See Wright's *What is Christian Science*, p. 58.
[16] Moll's *Hypnotism*, p. 346.

himself that pain is not a necessary consequence of his state, and this idea may under some circumstances be strong enough to prevent the return of the pain.[17]

Furthermore, suggestibility sometimes exists where there is not evidence that the subject is in the hypnotic state. Dean Hart, in the work before quoted, narrates from the *British Foreign Medical Review*, a case reported by a naval surgeon as follows: "A very intelligent officer had suffered for some years from violent attacks of cramps in the stomach. These attacks came on monthly, or oftener, and subnitrate of bismuth had been used with good results, but, notwithstanding that the dose was increased to the largest extent that its poisonous qualities would justify, it lost its effects. Sedatives were again used, but while suffering greatly from the effects of some preparation of opium he was told that on the next attack he would be put under the effect of a medicine which was generally believed to be most effe[illegible]

[17] Moll's *Hypnotism*, pp. [illegible], 347

but which was rarely used because of its dangerous qualities; but that, notwithstanding these, it would be tried, provided he gave his consent. This he did willingly. Accordingly, on the first attack after this, a powder containing four grains of *ground biscuit* was administered every seven minutes, while the greatest anxiety was expressed (within the hearing of the patient) lest too much should be given. The fourth dose caused an entire cessation of pain. Half drachm doses of bismuth had never produced the same relief in less than three hours. Four times the same remedy was used however with the same result. After that he left the ship."[18] This leads the Dean to declare that "thought of any given bodily change tends to the actual production in the body of the change that thought suggests."

EXPLANATION OF THE CURES.

We are now in a condition to explain the marvellous cures of functional or even organic diseases whether by Schlatter, the medicine

[18] *A Way That Seemeth Right*, pp. 22, 23, 24.

an of the Indians, the mesmeric healer, faith aler, spiritualist, Hindu Yogi, Eastern fakir Christian Scientist. The principle is one, the methods vary. With the scientist the tient (subject) is regarded as laboring der a delusion, an illusion, is told that he not sick, that he has no pain and that he ould act accordingly (*i.e.*, as a well per- n.) Here is the suggestion. (If the subject not actually hypnotized he is under the luence of hypnotic suggestion.) The ten- ncy is to produce in the body the change at thought suggests.

More than this, the suggestion arouses e secondary consciousness, that mighty mething within us that controls our sensa- ns and (the senses under abeyance) the dy is not racked with pain; in consequence e healing process goes on more rapidly. en take into account the fact that the ghty recuperative force of nature (the *vis dicatrix naturæ*,) always at work, must more rapidly and successfully under these orable circumstances, and we see why the

patient may recover without the use of medicine.

EXCEPTIONS.

Whensoever these marvellous cures are made then, this is the principle, but it does not always act. In many cases it should not be attempted. Unfortunately for Christian Science, it only makes one exception. It advises that "adjustment of broken bones and dislocations" be left to the fingers of a surgeon, saying, "Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last demonstrated."

ITS HARMFULNESS.

As Christian Science makes no other exceptions, its healers who presume to give treatment to the afflicted are an actual menace to a community, because they condemn every other kind of treatment; because they do not presume to diagnose a case; because they spurn anatomy and physiology; because they are grossly ignorant of the power that they

sess. We admit [illegible]
atment is successful [illegible]
t in certain kinds of [illegible]
n useless to attempt [illegible]
those who understand [illegible]
which such healing is brought about
ng incapable of telling [illegible]
en not to use it, and [illegible]
ely, these so-called healers become dangerous
, a menace to the community [illegible]
ing tried it and found [illegible]
t because it is useless [illegible]
er is abused through ignorance [illegible]
ld then admit such failure and [illegible]
sician before it is too late [illegible]
e so dangerous. But even [illegible]
be allowed to practise [illegible]
nld should be allowed [illegible]
r. If they do practice [illegible]
ugh their criminal ig[illegible]
se, why should they not [illegible]
ctise the same as any o[illegible]
in. If this science is "divine [illegible]
ctised according to its rules [illegible]

His "students" (disciples) the generalities of this principle as claimed, yet they, like the Master, administered to the afflicted without money and without price. But the students of the author who claimed to be "called of God to proclaim His Gospel to this age," i.e., through her book, *Science and Health*, turn their treatment to pecuniary benefit and so would seem to put themselves in the class with Simon the sorcerer, who would traffic with the gift of God and was so severely rebuked by St. Peter.[19]

CONCLUSION.

We have earnestly and honestly tried to ascertain what there is in the alleged healing power of Christian Science, so called. We have found a principle of action, a principle within man, long used in the East, of more recent discovery in the West, yet bound to be more thoroughly known, which is no more peculiar to Christian Science than to any other of the many mysterious modes of heal-

[19] *Acts* viii; 18-20.

That principle is of benefit in some kinds
ilments and will be found of more use,
n it is more thoroughly understood. The
ciple will remain when the theory of
istian Science is forgotten. As a theory,
ill conceived, illogical and in some places
rly senseless. But, above all, while claim-
to be Christian and to be based upon the
e, it is decidedly anti-Christian even as
loctrines will be found to be contrary to
truth as it is in Jesus.

[illegible]

THE REASON AND THE REMEDY FOR THESE ANTI-CHRISTIAN CULTS.

In the consideration of some modern substitutes for the Gospel or anti-Christian cults we tried to ascertain what there was in Spiritualism, Theosophy and Christian Science. We found that it was an historical fact that during the last quarter of a century there is ever an attempt made to restore the ancient religions. Spiritualism we know was practised in some of its many forms from the earliest ages in the history of man.

Theosophy affirms and declares that we should study the ancient religions and "gain less to the superiority of the ancient [illegible]

[illegible]

[illegible]

I. [illegible]

aid of some disembodied spirits. But for
he alleged communion between the spirits
the departed, we learned from the Bible
t the spirits of the departed are held in
eyance [illegible]

from which they cannot return, and that it is doubtful if they are conscious of what is going on in the carnal world. Wherefore, we conclude that whatever marvellous powers they seem to have are due to mind-reading, telepathy, hypnotism, or some other phenomena of the subjective mind, which phenomena, known and made use of in the East for centuries, may have been revealed to them by the evil spirits that inhabit the air and in the interest of the Prince of this world, whose limited reign seems to be at its height.

Spiritualism, in principle, is in defiance of Almighty God, in claiming to reveal that which He does not purpose to reveal. It has no need of a Saviour; it looks forward to a female Messiah, and, contrary to the teaching of the Bible that, "now is the accepted time," teaches that our sins can be atoned for hereafter.

THEOSOPHY.

Theosophy is a system evolved out of a combination of the doctrines of evolution, reincarnation, fatalism and Pantheism. E

admittedly pagan in its origin and claims its occultism to be "handed down from the times of the Mysteries to the present." It cannot admit a personal God, and says the "Father in Heaven is a well known esoteric phase for the Higher Self," but God is all and all is God. It starts with Substance, God, Living Substance, which has two states: the higher spirit and that which is projected into lower conditions, matter. Both, of course, are eternal and the process we see going on in the world is the evolution of matter into spirit.

Man is not a creature of God, but a result in the development of this process; and he came forth from the rocks. His present state is the result of what he did in a previous life, of which he has no memory or consciousness, and his condition, when next he becomes incarnate, depends upon what he does in this stage of his existence—the king may become the bootblack, the washerwoman, the [illegible] ateur. So it goes on through the [illegible] ages, up or down, till by regenerati[illegible] generation man attains to condit[illegible]

Pain and suffering, misery and happiness are results of what one has done in previous existence, following the rule of cause and effect and to relieve one of his distress is to interfere with his redemption. Consequently there is no mercy, no pardon, no vicarious sacrifice, no Saviour, only the stern hard road of fate. With woman declared to be the head of creation, the outward and visible sign of the Fall is the subjection of woman to man in the world, and her complete restoration and exaltation is necessary before redemption can be effected; while the progress in the development of souls will lead to the "universal belief of the doctrine that sin is expiated by transmigrations and in the worship of the Great Goddess."

The Holy Spirit is looked upon as the female element in the Divine Substance and Christ is declared to be a title given to all triumphant Initiates, of which there have been eleven, and another is yet to come to reconcile the seeming differences of his predecessors and to acknowledge the Christs of all nations.

Of course, Theosophy would reduce Christianity to the level of the ancient religions, that, out of all, it might be acknowledged the universal religion. It does not directly attack the Bible and its doctrines but would explain them so as to advance its own cause.

It rests its theories upon the revelation of a line of elder brothers. Christs, Mahatmas, Adepts, Initiates, "highly developed men," "perfected forms of other periods of evolution," invisible beings of whom great things are claimed, who are alleged to have told Mme. Blavatski and other leaders all they knew of this mysterious system. But there is not the slightest evidence that such beings exist. Indeed, the Bible would teach that those who have passed from this earth can not return or communicate with its inhabitants.

Theosophy condemns the trickery of Spiritualism yet is not itself free from this same means used to advance its cause, but there are none of its phenomena that are genuine, that cannot be explained through the secondary

consciousness made use of by ancient sages of the East, but not known till recent years in the West.

CHRISTIAN SCIENCE.

Christian Science we found to be the same general theory woven around an alleged discovery of an art of healing, the success of which, however, has been made use of by all kinds of healers, ancient as well as modern. The explanation is found in the secondary consciousness of man, responding to mere suggestion. Cures are performed at times very assuredly, but there is a most fearful risk, and it is worse than useless to attempt in all cases. As this is attempted, however, and lives are actually lost in this way, it becomes a dangerous principle in the hands of ignorant healers and should be discarded.

As a theory, it is the idealism of Bishop Berkeley, which could be put into practical form by the declaring matter non-existent and denying man, but mind or spirit, it would

counteract, heal, the [illegible] nothingness [illegible] upon the lives [illegible] be illusions of [illegible]

As a science, [illegible] incomplete, [illegible] trustworthy [illegible] Christian. [illegible] dicts the plain [illegible] denies the Christ [illegible] own untenable [illegible] an illusion. [illegible] Science, which [illegible] its adherents [illegible] late, that it is [illegible]

But why will [illegible] things? Why should we desire to peer into the future when our own experie teaches us that it is best for us not t what is in store for us? Why sh desire to explain all things (with phists) when we know that or what satisfaction can it suffering and in want, whi

and have abundance, to know that it is according to the law of Karma and due to something done in a previous existence? Why should we desire to deny the testimony of the senses? Why deny the reality of pain and suffering?

We know that this is not a perfect world and that in the midst of its joys and happiness, trouble, toil and pain are sure to come; but we also know that sorrow has its uses and that by reason of the crosses, often grievous that we have had to bear, we have grown purer, nobler, better, happier, so that, though it meant agony to us at the time, we have cause to rejoice that we were made to go through the fiery furnace of affliction.

THE REASON.

Why then do men to-day take up with these substitutes for the Gospel instead of taking up their cross to follow Jesus? The reason is plain. They have not learned that "there is none other Name under heaven given among men, whereby we must be saved."

They have [illegible] true religion [illegible] of salvation [illegible] then they [illegible] faith, [illegible] the form [illegible] therein [illegible] finding in [illegible] believing—when they [illegible] up into a multitude [illegible] much for the cause [illegible] own sect, [illegible] once for all delivered [illegible] tending earnestly [illegible] rather than for that—when this [illegible] things is recognized as existing [illegible] who profess and call themselves Christians it is not strange that the world should look askance or that others should at times be inclined to advance ideas of their own, even if they are not distinctly Christian. [illegible] it must be admitted, just as [illegible] depart a single [illegible] from the "faith for all delivered [illegible]

tion has as much right to advance his ideas and opinion as another, whether Christian or not. It must also be admitted that it is not pleasant to think that we are responsible beings held to account for all that is done in the flesh or that there is but one way of salvation, one way to obtain immortal life. With the responsibility of eternity before us, it is not pleasant to think of the uncertainty of the future; or that we must suffer while others know nought but joy; or that our trials and troubles are all needless. When therefore theories are advanced that would relieve us of such things, it is not strange that there are some poor souls that are attracted by them. But 'tis all in vain; God's plans for the salvation of mankind are not to be overthrown by man's connivance. We poor mortals are to walk by faith, not by knowledge; and when trials and tribulations come upon us, as must needs be, our hope, our comfort, is to be found not in denying them but in waiting upon the Lord and hearing Him say to us as to S. Paul: "My grace

is sufficient for thee; for my strength is made perfect in weakness." This is the panacea of all earthly ills, which will enable us, not to deny or ignore them but to triumph over them.

THE REMEDY.

If then we have found the cause of these ills, for so they really are, have we not also found the cure, the remedy, in a complete trust in an active living faith in the Lord Jesus, that would lead us to proclaim from the housetop if need be, but much better in an holy Christian living, that there is none other name under heaven given among men whereby we may receive health and salvation but only the name of our Lord Jesus Christ!

Oh, then that we knew more about Church of the living God, what it is, what claims and what it stands for! Oh, that could realize the mighty power of the Go of Jesus Christ; not so much in the past the present; not so much by what it has as by what it can do for us here and now

Oh, that we might realize the power of Jesus Christ over mankind and in ourselves. Then would we no longer seek in vain to flee the uncertainties, the sorrows, the pain, the anguish to be found in this temporal world, for the Cross and the abundant grace given, would enable us to triumph over them, to rejoice in spite of them—yea, conquerors through our great Redeemer's might, sealed with His eternal Name, we shall find perfect health and eternal salvation, and it may be sung of us as of the Saints in Light:

"Hunger, thirst, disease unknown,
On immortal fruits they feed;
Them the Lamb amidst the throne,
Shall to living fountains lead.

"Joy and gladness banish sighs;
Perfect love dispels their fears;
And forever from their eyes,
God shall wipe away their tears."

THE END.